

THE
Juvenile Instructor

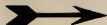
VOL. 61

JANUARY, 1926

NO. 1



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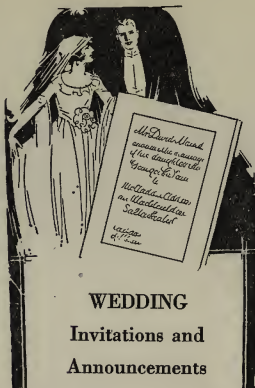
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Our Cover Picture

THE IMMACULATE CONCEPTION

[From the original painting by Bartolome Esteben Murillo. Reproduced and published by the Gerlach-Barklow Company, Joliet, U. S. A., and Stratford, Canada.]

The Painter

Bartolome Esteben Murillo, as a young painter, contrived to make his way to Madrid, where he had the good fortune to attract the attention of Velasquez. In the Royal Gallery he copied works of Titian, Veronese and Rubens. When twenty-seven years of age Murillo returned to Seville, where the rest of his busy and tranquil life was passed.

The Story

In the first chapter of Saint Luke our cover picture story is told in words more beautiful than any we could possibly write.

Saint Luke says:

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.—And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. * * *

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

And entered into the house of Zacharias, and saluted Elisabeth.

And Mary said, My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Savior.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy;

As he spake to our fathers, to Abraham and to his seed for ever.

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First Presidency



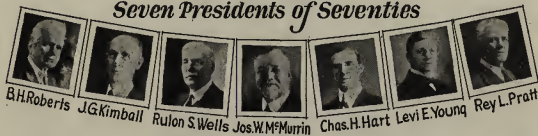
Council of Twelve



Presiding Patriarch



Seven Presidents of Seventies



Presiding Bishopric



September-1925

PRESIDING AUTHORITIES OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



The JUVENILE INSTRUCTOR

Vol. 61

JANUARY, 1926

No. 1

The Sunday School as a Help in Religious Training

By President Charles W. Nibley

For quite a number of years, in my experience in Cache Valley, I was connected with the Sunday School organization, serving in different capacities—as teacher, as assistant superintendent, and finally as superintendent of the stake Sunday Schools. So in those earlier days of my experience, I had some connection with the Sunday School cause. I know of no activity in the Church that I think lends itself more as a help to religious training than the Sunday School. We take the children and try to teach them the principles of the Gospel of Christ. I have noticed how children respond with all the love of their hearts to a teacher whom they love. Love begets love, and where a teacher really loves his or her work, goes into it with a prayerful heart, attends to the duties of that calling, and really loves the children, it is beautiful to see how the little ones respond in love. It is the love of God, the love of Christ. There is no deceit in them; they are pure, they are clean, they are without guile, and they respond to the teaching that is given in a way that proves to us the truth concerning God and His Christ. The truth concerning this latter-day dispensation is received by them, and it becomes a part of their growth and development and being.

But it is necessary, by brethren and

sisters, to have teachers who themselves believe; who teach not merely by rote or trying to get the little ones to commit to memory some passage of scripture. That is not sufficient. The teacher himself or herself must be sincere. Sincerity is of the first importance. I am reliably informed by a brother who is here tonight, that a teacher in one of our schools in Cache Valley only recently, in speaking of Satan, the devil, said, "Of course people used to believe in a devil, yes, but we have outgrown that." I thought, "To what are we coming?" The thing that should be taught to the children, the very first thing that can be told them concerning the great manifestation that was received by the prophet Joseph Smith, is that as he went to pray to the Lord to tell Him which of the churches he should join, he was seized by a power. Was it the power of God? No, it was the power of the devil, the power of darkness, the power that exists and always has been in opposition to Christ and always will be.

We read in the Book of Doctrine and Covenants of the sons of perdition who go away with the devil and his angels into outer darkness, as one passage says, "to reign with the devil," for there are prominent ones in power there and there is a host of them. Yet, we know that that power seized the prophet and he was about to despair of his life because of the power of the evil one, the power of darkness, when a light commenced to burst forth. And

*Topic given at the Conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, October 4, 1925.

the power of God was light, not darkness, and it is always so; the power and Spirit of God is light. "I am the light and the life of the world," the Savior said. It comes from Him. And yet we have teachers teaching now that there is no Satan, that there is no devil. Pretty soon we will have the idea that there is no power of evil and no temptation, and nothing except to think you are all right; just believe in your mind you are all right and that is all there is to it! Well, that sort of teaching is, not wanted, but the teaching that will give to the children the testimony of Christ, the Lord, that He really lives. Tell them the story of His life, the story of His miracles. I believe in the miracles that Jesus Christ wrought, as recorded in the New Testament. That may seem foolish to some people, but I believe in them. I know they are true. And much more than is there recorded He might have wrought because of the power that was in Him.

The little children, then, are plastic and humble, willing to learn, are teachable. They are not independent, they are dependent, dependent upon father and mother and teacher. And we also ought to remember as teachers, that we, too, should be dependent upon Him; and when we cease to be that, we go our own way, we go into darkness; and it has been the history of all ages that nations have gone up for a while and then down. The poet Byron has some lines dismally gloomy but true, and yet not always true. These are the lines referring to history repeating itself, one kingdom going for a while up and then down. Byron says:

Here is the moral of all human tales,
It is but the same rehearsal of the past;
First, freedom, and then glory; when that
fails,

Wealth, vice, corruption, barbarism at
last.

So history with all its volumes vast hath
but one tale.

Yet the Lord God Almighty has decreed that in the last days He would set up a kingdom which should never

be thrown down and never be given to another people, and it should stand forever. And it will not be Byron's gloomy tale of history repeating itself this time, but there will be a different organization of society, different teaching—a knowledge, a true knowledge of God. There be Gods many and Lords many in the world today—images, idols, different ideas of God; but to us and to our children, as we teach them, there is only one true and living God, not a dead one—dead idols on the mantle piece, images here and there that represent this idea or the other—but there is only the one true and one living God, and He has sent Jesus Christ into the world to die for us, to redeem us from the sins connected with the fall of Adam and to teach us the way of eternal life if we will be taught; and we cannot be taught, He tells us, except we become as a little child. How as a little child? Why, teachable, dependent on the Lord, not independent of Him; glorying in the thought that we are obedient. These men on this stand, these thousands of men in Israel who stand at the heads of stakes and wards and missions, are obedient as little children, willing to go, willing to be taught, willing to learn. "And except ye become as little children ye shall not enter the kingdom of heaven."

First of all, to make the Sunday School a real factor in teaching religion, let us have teachers who know what the religion is; teachers who, as I said before, are sincere, because sincerity is of the first importance; teachers who will live by the word of God, live by every word that proceedeth forth from the mouth of His servants who are at the head—the president of the Church, and those who preside over us in the wards and stakes of Zion. If we do this, if we are in that frame of mind, we can teach our children. We will be glad, then, as I know you are all glad when your sons and daughters go out on missions, to be taught. Taught what? Of the

testimony of the Spirit of God, that God lives, that He is indeed the only true and living God.

The Lord help us, then, I pray, my brethren and sisters, to appreciate what the Sunday School is doing, what these splendid brethren, this Superintendency and Board of the Sunday School, are doing for you; what the teachers are doing for your children. They are laboring, sacrificing themselves to help your children, and to help this cause; and the Lord will bless them abundantly for it; for He

promises in the Book of Revelation that no man shall go forth to teach this Gospel and preach it—and we can preach it in Sunday School about as well or better than in any place I know—except he shall feel and know that the Lord is with him and approves of his work, and he shall be satisfied in his soul in teaching the word of the Lord.

God bless you and all Israel, I humbly pray, through Jesus Christ. Amen.

Pageantry of 1926

O pageant of beauty—
O wonderful world!
The New Year is arisen
With banners unfurled.

With procession of splendor
On swift-moving wings,
She beckons us onward
To high-purposed things.

She cries for surcease
Of mans' wrong against man—
To the world crieth, "Peace—"
"Good will—'tis God's plan."

Her lights shine as beacons
Guiding ships safe to shore;
Life's goal will she anchor
In earth's sheltered moor.

Her feet are not laggard—
They move like swift tide.
Choice gifts are her cargo—
She scatters them wide.

Time seemeth the sweeter
For her cherubic charms,—
O hasten to greet her
With welcoming arms.
—Isabelle Ruby Owen.



Chapter 1

The Adoption of Rover the Vagabond

Rover was a great black dog. He came to the Richardsen home early one cold March day from somewhere out in the big wide world. No one in the neighborhood had even seen or heard of him before. Undoubtedly he had been wandering about for a long time because he was lean and dirty, and his long, slim body bore several marks of abuse. On the long hairs of his legs hung hard balls of mud; one hind leg was lame, and over his left eye there was a deep open wound. Made repulsive by starvation, and surely because of cruel treatment, he had been driven from one house to another until he had become a dog of the underworld, living by stealth and trusting no one.

On the morning of his first appearance in Chatton the people were wrought up because of a killing that had taken place the night before. A small herd of sheep, the property of

a wealthy ranchman, had been attacked by a bunch of dogs. Three high-priced ewes had been killed, and several others had been severely bitten. Feeling was intense against dogs in general and the sentiment of the town was that there should be a clearing out of all dogs that were not absolutely trustworthy. War was declared on the Canine family, and woe to the dog that did not have a responsible master to vouch for him. As the strange animal entered the town an angry sheepman fired on him, inflicting the wound over his left eye. Before, however, the man could reload and fire again, the dog had bounded into some bushes and disappeared.

Such was the condition at Chatton on the morning that Rover, the tramp dog, came to town. After hunting about in vain for something to eat, he finally arrived at the Richardsen home. Creeping stealthily into the back yard, he began to rummage among some pans and baskets that he found there. In doing so he caused considerable noise,

which attracted the attention of Freddie, the only living child in the Richardsen family. This bright-eyed little fellow, the idol of his parents, ran out of the back door to discover the cause of the disturbance. Anticipating the kind of treatment he would get were he discovered, the big black dog crouched and waited in readiness to spring over the fence and make his escape if danger threatened. When he saw the size of his opponent, he seemed to hesitate.

"Doggie, doggie," exclaimed the boy, holding out his hands, "come here, doggie; don't run away, I won't hurt you. Are you hungry? I'll get you a bone." He returned and ran into the house. In a moment he returned carrying a plate on which was a large bone. "Here, doggie, here is something to eat," he said.

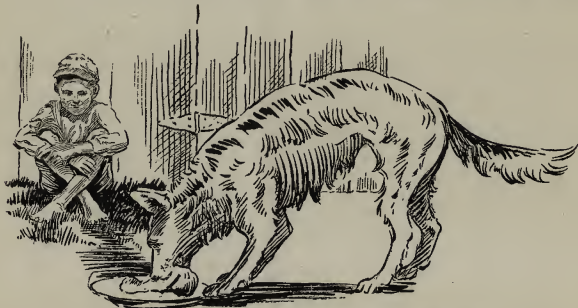
Several times while the boy was approaching, the dog made ready to spring over the fence. When it saw the food, however, its hunger overcame its timidity. It seized the bone and began to devour it hungrily. The boy, meanwhile, petted it and talked to it as if it could understand what he was saying.

Occasionally the dog would stop eating, look up at the boy and wag its tail. This delighted the boy because he felt that the animal was in

this way trying to show that it was grateful. Then again, while his attention was on the food, the dog would growl savagely as the boy ran his fingers through the shaggy hair on his neck. Strange to say, the boy was not at all frightened when the hungry animal showed its teeth and snarled. By the time the dog had chewed the bone until there was nothing left, the two new acquaintances had become good friends. When Freddie's mother came to the door and saw her boy with his arms around a strange, fierce-looking dog, she screamed and commanded him to get away from the animal instantly. The boy had never been disobedient, but in this instance he did not comply with his mother's request. Instead, he clung to the dog with all his might, because he had presence of mind enough to know that if he let go at that moment the animal would jump over the fence and never come back.

"He won't hurt me, Mama," pleaded the boy. "I have been petting him while he has been eating."

At first Mrs. Richardsen refused to let her son have anything to do with such a wild-looking dirty beast. "Look how filthy he is," she said. "And besides, I am certain he will hurt you. To tell the truth, I have never seen such a ferocious-looking dog in



"It seized the bone and began to devour it hungrily."

my life." In spite of all her objections Freddie's entreaties finally persuaded his mother to let the dog stay until Mr. Richardsen's return. He would be home in a few days, and then he could decide whether or not they were to have a vagabond dog around the place.

During those few days the friendship between the animal and the boy grew until they were hardly ever apart. A great change had taken place in the dog's appearance. The boy had cleaned and brushed him until he began to look glossy and beautiful. If Mrs. Richardsen had known the dog's early training she would not have been so astonished at the rapidity with which he learned to do things. So astounded was she at his intelligence that she began to speak of him as a "wonder dog." When Mr. Richardsen returned and was informed that his son had taken up with a stray dog, he was as much opposed to the idea as his wife had been.

"I am very much opposed to keeping a strange dog, because it may have all kinds of bad habits," he said. "If we are to have a dog, I want the best dog that can be found. The idea of keeping a stray mongrel for our boy to play with is most extraordinary, to say the least. A thing, to my way of thinking, that must not be allowed. Where is he, Margarette? I would like to see the animal that has so captivated Freddie's heart."

"If we find the one, I am sure we will find the other," said Mrs. Richardsen. "They are hardly ever apart. I must admit, John, that although I was very much opposed to keeping the dog in the first place, I would now regret very much to see it driven away."

"Your love for Freddie and your desire to make him happy has blinded your better judgment, my dear," replied Mr. Richardsen. "I am sure that in this desire to please the boy you are forgetting that it is probably for his best good to get rid of this dangerous beast."

"There they are," said Mrs. Richardsen, striving to hold back the tears. "I will leave you to pass judgment as to what shall be done."

Mr. Richardsen looked out of the window and beheld a picture that held him fascinated for several moments. Freddie was kneeling beside his big pet, endeavoring to adjust a harness he had improvised of some old straps and strings. The big dog, attached to a small red wagon, seemed to enjoy the child's company, because he was licking the boy's hand.

"Well, did you ever see anything like it," exclaimed the astonished father. "I—I—well—I don't know what to think." He walked out onto the back porch and exclaimed, "Freddie, what in the world are you doing?"

"Oh, Daddy," cried the boy, "Are you home? Look at my dog; isn't he a dandy?"

"Your dog!" repeated the father. "How can that be; where did you get him?"

"He came here one day, hungry, I fed him, and he has stayed here ever since. You won't drive him away, will you?" begged the boy.

"I don't know, son," answered the father, "he isn't our dog. I—"

"He isn't anybody's dog," interrupted the boy. "When he came here he looked like everybody had been mean to him. He is a good dog," pleaded the child, "and do you know," he continued, looking wistfully up into his father's face, "I believe the Lord sent him to our house."

"Well, Freddie," replied the father, "if you believe the Lord sent this dog to our house. I am going to give him a chance. I'll let him stay here one month, and if he does not do anything seriously wrong in that time, I'll consent to your keeping him."

"Hurrah!" cried the boy, and then he began to feel in his back pocket. "Here's a piece of candy I have been saving for you, Daddy."

(To be continued)



By Harold H. Jensen

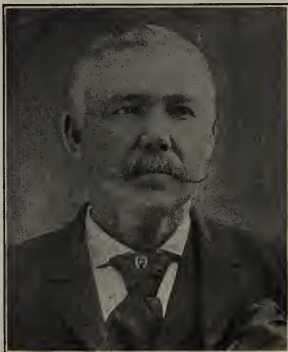
Josiah Rogerson, Sr.

One of the most interesting characters in pioneer life, still living, is Josiah Rogerson Sr., a surviving hand-cart veteran of the most sensational journey in history, when, late in 1856, this little band started on a march overland with winter coming on. This event rivals any episode of its kind ever recorded. Brother Rogerson was also a pioneer telegrapher of Utah and can be found almost any day sitting in the Salt Lake offices of the Western Union Telegraph company in the Clift building. He is very reminiscent and can tell for hours his experiences. The following is culled from some of his writings which are re-written especially for the Juvenile Instructor:

"Martin's company, of which I was a member, started from Iowa Hill, Ia., July 26, 1856, and left the western outpost at Florence, Neb., Monday, August 25. Captain J. G. Willie's company left Iowa Hill, Iowa, some fourteen days ahead of our company with the middle of July weather of which they made good use, losing no time from there to Fort Laramie. Yet before reaching Fort Laramie more than half of their draft oxen were stolen by Cheyenne Indians. At that time and place this was an irreparable loss, from which they did not recover. This necessitated the unloading onto the carts of the company of half the provisions in the wagons. Taking into consideration the days spent in hunting the cattle this set the company back not less than 125 miles. * * * With what assistance they received they were enabled to reach Salt Lake City on Sunday, Nov. 9, the morning Martin's

company left the ravine, three miles west of Devil's Gate, Wyoming, and 350 miles from Salt Lake City."

As an illustration of some of the hardships and tragedies, Brother Rogerson writes: "As I was leaving the soldier's quarters with provisions, I espied Father Jonathan Jones of the London conference, I think a man of about 60 years of age. I called to him and told him that it was getting late in



in the day, that I could see the company a mile or two off preparing to cross the river and that the storm clouds were setting quite low. All the promise we could obtain was that he would be along soon. It was now between 4 and 5 o'clock and we made all haste to catch our company. Father Jones did not turn up or reach our camp. He apparently had gone back and found his way into Hunt's wagon company, leading by the hand a young girl under 12 years of age, making in-

quiries as to the location of our company. He left this camp immediately after dark. This was the last seen of him or the girl. When Captain Edward Martin, after missing him next morning, returned in quest to the crossing, inquiring of Hunt's camp, he turned east on our back track and in a few miles found the bodies and clothing of both upon which the Platte wolves had feasted the night before."

In describing the sufferings at Devil's Gate, Brother Rogerson quotes from Dan Jones' narration. Brother Jones had been sent out with a relief train from Salt Lake to succor and find the weary travelers caught in the cruel grasp of winter out in the wilderness of mountain and plain. His record follows:

"We continued on, overtaking the handcart company, ascending a long muddy hill. A condition of distress here met my eyes, that I never saw before or since. The train was strung out for three or four miles. There were old men pulling and tugging their carts, sometimes loaded with a sick wife or children—women pulling along sick husbands—little children six to eight years old, struggling through the mud and snow. As night came on the mud would freeze on their clothes and feet. There were two of us and hundreds needing help. What could we do? We gathered on to some of the most helpless with our lariats tied to carts and helped as many as we could into camp on Avenue hill. This was a bitter cold night and we had no fuel except very small brush. Several died that night.

"Next morning Brother Young having come up, we three started for our camp near Devil's Gate. All were rejoiced to get the news that we had found the emigrants. There were some twelve hundred in all, about one half with handcarts and the other half with teams. The winter storms had now set in in all their severity. The provisions we had brought from Salt Lake City for their relief amounted to almost nothing, distributed to so many people,

many of them being on very short rations and some almost starving. Many were dying daily from exposure and want of food. We were at a loss to know why others had not come to their assistance."

"The company was composed of average emigrants. Old, middle aged and young; women and children. The men seemed to be failing and dying faster than the women and children.

"The handcart company was moved over to a cove in the mountains for shelter and fuel, a distance of two or three miles. The wagons were banked near the fort. It became impossible to travel further without reconstruction or help. We did all we possibly could to help and cheer the people."

Brother Rogerson again goes on with his own story telling the following thrilling incident which happened previously: "It was a bitter cold night near the Black Hills and notwithstanding the hard journey, I was awakened at midnight to go on guard again till 6 in the morning. Putting on a jacket, in going out through the middle of the tent, my feet struck those of poor Aaron Jackson. They were stiff and rebounded at my touch. Reaching my hand to his face I found that he was dead, with his exhausted wife and little ones by his side, all sound asleep.

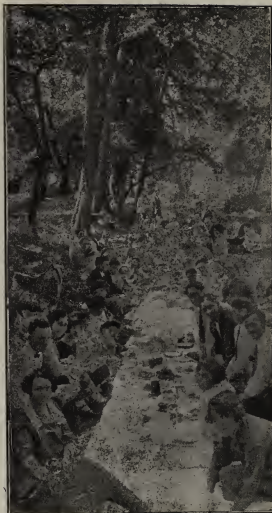
"Some writers have endeavored to make individual heroes of some of the company. I have no remembrance of any of the company shirking his duty. Each and every one did all he could and justice would give to each his due credit.

"All the people who could crowded into the houses of the fort out of the cold, after we were rescued. One crowd cut away the walls of the house they were in for fuel, until half the roof fell in.

"Each and every evening the Elders while on the plains would meet in council. I remember Charles Decker's remark that he had crossed the plains fifty times (carrying the mail) but this was the worst he had ever seen. Cattle

and horses were dying every day. What to do was all that could be talked about."

What to do must have been a question. This story does not tell half the hardships, for the writer has been told that at one time provisions were so low that soup was made from boiling raw-hide boots. The line of the march of the handcart pioneers was dotted all along by graves, many of which will never be marked, and the memory alone lives on. Few of these survivors live today. John Jaques, the historian, also recorded much of their tragical happenings, but of all companies that crossed the plains honor must go to this band who, starting too late in the year, against advice, were so anxious to reach the valley, they were overtaken by winter storms. The survivors can tell stories that could not be printed, so severe were the sufferings. Here are recorded but a few of the many in history which all go to show the younger generation how much they should appreciate the blessings and comforts of the present day.



Sunday School Picnic, San Jose, Calif.
Superintendent C. S. Meredith standing
in distance.



LETHBRIDGE WARD SUNDAY SCHOOL, LETHBRIDGE, CANADA
Front row left center, Charles Ursenback, First Assistant; right, Leo M. Coombs,
Superintendent,



Editorial Thoughts

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY - - JANUARY, 1926

Everybody in Sunday School

By General Superintendent David O. McKay

"Feed my lambs" was the divine injunction given by the risen Redeemer on the shores of Galilee to His chief apostle, Simon Peter. Undoubtedly the Savior had in mind lambs within as well as lambs without the fold, and it was the apostle's duty to seek to bring all within the protecting care of the Gospel of Jesus Christ.

Sunday School workers today are

shepherds of the fold of Christ. As true under shepherds of the Redeemer it is their duty to call in those who are wandering as well as to feed those who are comparatively safely guarded.

There are many of the former waiting to hear the voice of a good shepherd. A few months ago a leading periodical in the United States published the report that there are twenty-seven million children in the United States not listed in any Sunday School or cradle roll. One of the leading newspapers of the United States, commenting upon these startling figures, estimated that there are forty-two million children in the United States under the age of twenty-five. Up to that age young men and women should have some religious training. Of those forty-two million, this paper says, it seems impossible that twenty-seven million in the United States are not receiving religious instruction. "In other words, taking the country as a whole, seven out of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church. This calls up a vital question: How long may a nation endure seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

Within the Church of Jesus Christ of Latter-day Saints, there is not so high a percentage unenrolled in the Sunday School. However, a recent canvass, made under the direction of Superintendent George D. Pyper and our General Secretary, A. Hamer Reiser, discloses the fact that too many "lambs" within this Church are with-

out the Sunday School fold. Are we shepherds lovers of the Christ, as Peter protested he was? If we are, we will heed the Savior's earnest appeal, to feed His lambs. First let us get them into the fold, that we may protect and feed them the bread of life.

At the opening session of the latest October Conference of the Church, President Heber J. Grant made an appeal for more missionaries. Many of us heard the call for one thousand, experienced able-bodied, well informed men to go to the United States and other countries, if necessary, to bring not only the youth but their parents into the fold of Christ. What a wonderful call! Fellow workers in Zion, may we cooperate in spirit with that request and give assurance to those who go abroad seeking the unbelievers and those who know not God that we here at home are going to do our best to look after their children and their neighbors' children who become converted to the Gospel. We number 250,000, twenty-six thousand of whom are appointed leaders, whose special duty it is to prepare themselves to teach the Gospel to the souls hungering for truth. Others not thus specially appointed all unite in the commendable work of enlistment. How successful their efforts have been may be known from the reports now received of the success of the campaign for enlistment on the Rally Day recently held throughout the Church. Marked increases in the enrollment are reported from every stake and possibly the same condition will be seen in the missions when all reports are in.

Now that the children are enrolled, we are not going to leave them without spiritual food. We ask them to come to the table and receive of the blessings of the Gospel. We hope that the feast of each Sunday will be so delicious and that it will be presented so attractively, that every child will desire to come back the following Sunday and every Sunday thereafter. This, fellow teachers, is our greatest respon-

sibility. It is one thing to invite them in; it is another far and more important accomplishment to make them desire to stay when they come.

About two years ago a conference was held in the Liverpool Conference of the British Mission. Sunday morning the children had prepared a program. A number of non-members of the Church were present. The Labor Hall was filled before ten o'clock. Sunday night, after the fourth meeting, one of those strangers came forward and said, "I was induced to come this morning and hear what you people have to say. Reluctantly I came, intending to leave at the close of the first service, but those children presented such a program and gave such a message that I could not leave. I came this afternoon, remained to the officers' meeting after, and I have been to the evening meeting tonight. I have never spent such a day in religious worship in my life."

That is the feeling which each Sunday School session should implant in the heart of every boy and every girl who accepts the invitation to come to Sunday School.

The question, "Lovest thou Me," and the divine question, "Feed My lambs" are as pertinent and appropriate today as they were two thousand years ago on the shores of Galilee. May the coming year find the thousands of Sunday School workers throughout the world as faithful as was Peter in searching for "lambs" wandering from the fold, and who do not realize that temptations like wolves are hidden in thickets beside the roads upon which they now travel. Shepherds of the flocks, go out and kindly guide them back. They are God's children. Their hearts are warm. They desire to do right, if they only know how.

In this service of enlistment and the joy of teaching, may God's choicest blessings attend you. Thus you will realize our sincere wish that each of you may have a happy and prosperous New Year!

My Grandma's Stories

By Annie Malin

My Grandma's an old, old lady,
Her hair now is white as white,
Her face and her hands are wrinkled,
But her eyes still are keen and bright.
She tells me the old, old stories
As she sits in her easy chair,
With her knitting needles shining
In the glow of the fire-light there.

She tells me of baby Moses,
On the river he floated alone—
Of Goliath and slim, young David,
Who killed him with sling and stone.
She tells of the young boy Joseph,
By his cruel brothers sold;
Of his coat of many colors,
And the dreams that Pharaoh told.

Then at Christmas time she tells me
Of shepherds watching their sheep,
Of the new star in the heavens,
Of the babe on the hay asleep,
Of the wise men on their camels,
Who followed the new star's light
'Til it stopped o'er the lowly stable,
Where it shone out clear and bright.

She tells of the angels singing,
"Good will," and "Peace on earth,"
Of the presents that they brought Him,
That baby of humble birth.
Then she tells of the boy in the Temple
And the lessons He clearly taught
Of His love for the poor and the needy,
And the miracles He wrought.

She tells me that all little children
Should be loving on Christmas Day,
And remember that dear little baby
Who slept on the bed made of hay;
How He gave up His life to redeem us,
That Savior we all should revere—
If we've had the true Spirit of Christmas
It will help make a happy New Year.

Then she tells of another boy, Joseph,
Our Prophet so brave and so bold,
Of the visits of Angel Moroni,
Who gave him the plates made of gold.
Oh, I love to sit there and listen,
Right close beside her knee,
To the wonderful, wonderful stories
My Grandma tells to me.



THE WORLD COURT

In our own country, the question of whether the United States should join the rest of the civilized world in support of the Permanent Court of International Justice is now before the U. S. Senate and the American people. Senator Swanson, of Virginia, on December 17, 1925, brought the matter up in the Senate in the form of a resolution for ratification, with the reservations recommended by the late President Harding and President Coolidge and accepted by the two great political parties in their platforms.

A long and bitter controversy is anticipated, and the entire contention seems to resolve itself into the question whether the Court is, or is not, a part of the League of Nations.

According to the covenant, which may be regarded as the constitution of the League, that body has three, and only three, organs, or organizations, through which it functions, viz., the assembly, the council and the secretariat. A supervisory commission has been added as part of the secretariat, for the purpose of looking after the finances. No other organizations are created by the covenant itself. The world court does, therefore, not occupy the same relation to the League as the U. S. Supreme Court does to the U. S. Government, for our Supreme Court is by the Constitution itself made part of the Government, equal in its sphere with the other branches, the legislative and the executive. No such provision is found in the Covenant concerning a court.

But Article XIV of the Covenant made it the duty of the Council to formulate and submit to the members of the League plans for a world court,

competent to hear and determine international disputes and pass upon questions referred to it.

In accordance with this provision the Council, on Feb. 13, 1920, appointed a committee of famous jurists, one of whom was Elihu Root, our former Secretary of State, to formulate a plan for a world court. This plan was examined by the Council and then by the Assembly, and finally appended to a protocol which was sent for ratification, or rejection, to each of the members of the League. The Court, therefore, certainly owes its existence to the Covenant and the League, but it derives its authority from the action taken by each nation separately. This is an important distinction.

On Sept. 14-15, 1921, the League elected 11 judges and 4 deputy judges. Among the 11 was our own distinguished judge, John Bassett Moore, for the United States, so that we are already in the Court, although not by action of Congress. No less than 48 nations of the 55 that are members of the League accepted the Court protocol. Twenty-three agreed to "compulsory jurisdiction." Among these twenty-three were France and most of the smaller countries of Europe, but neither great Britain nor Italy agreed to compulsory arbitration, although they have ratified the Court protocol. This is, as I understand it, the origin and present status of the world Court.

A NEW ERA IN POLITICS

In Europe, the Locarno treaties, mentioned in our previous paper, have been ratified. That important event took place in London, Dec. 1, 1925, and now Germany will enter the League

of Nations. Peace has thus been restored.

This begins a new era in European politics. Formerly alliances and ententes were entered into by states for the maintenance of "the balance of power," but really for supremacy by means of war. At Locarno, an alliance was formed between seven large nations for the purpose of co-operation in a spirit of friendship. That is a kind of alliance which even George Washington would have been willing to sign, if I am not mistaken. The significance of Locarno was best expressed in the words of Sir Austin Chamberlain, who said of the agreements there made, "They do not make war impossible, but they make aggression very difficult," and that is, perhaps, all we can expect; for even the Millennium will not make wars impossible. Does not the prophetic word tell us that the arch enemy of God and man after the thousand years will instigate another war before he is cast into the fiery lake, together with his allies, the "beast and the 'false prophet?'" (Rev. 20:7-10.)

DISARMAMENT

As a result of the Locarno agreements, the Council of the League of Nations has invited the leading powers of the world, including the United States, as was made known through press dispatches on Dec. 17, 1925, to take part in proceedings of a commission appointed for the purpose of studying the question of disarmament in all its bearings. That is certainly a step in the right direction. For if a thorough examination of all that pertains to militarism is made, a remedy for its evils will soon be found.

ECONOMIC DISTRESS IN FRANCE

If we want to realize how absolutely necessary disarmament and consequent reduction of national expenses are in Europe, we need only look at the

economic situation in France. France was one of the victors in the late war, and as a consequence it has a national debt of something like 320,000,000,000 francs, of which almost one half was contracted on account of the war. Government after government has been voted out of existence because it was unable to find a way out of this situation without increasing the taxes to the point of oppression. Recently it has been suggested to levy an extra tax of about 15 percent on all incomes; but the people will not stand for it. In Paris a fascist organization has been formed, and 6,000 people applauded when speakers declared that "parliamentarism has lost its reputation." In some places the demand for a "dictator" is heard, while the further inflation of the franc is threatened, and thus we see a once rich country brought to the verge of revolution and bankruptcy by a war in which it won glorious victories!

THE ADVERSARY IS BEING BOUND

If I interpret the signs of the time anywhere near correctly, the Lord, in His mercy, is even now, binding the old adversary before the second advent, as a sequence of the breaking up of long-established world-despotisms, through the last war. The world-currents for international good will, founded on justice, point in the same direction. I have not the slightest doubt that this is all due to the influence of the Gospel that is being proclaimed in the world by the Church, and the labors on the other side of the veil, of which we can form but dim conceptions. The prophets of God in all ages have told us of a Millennium during which work is to be performed among the living by the messengers of peace, and for the dead in hundreds of temples. That time, it seems to me, is approaching, and so we can greet the new year with joy and hope and faith, knowing that our work in the Lord's service is not in vain.

SUNDAY SCHOOL WORK



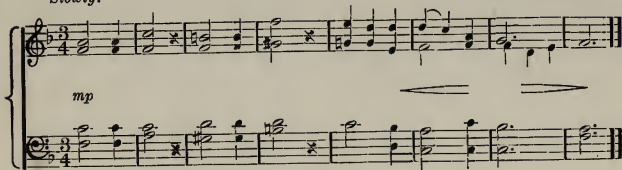
Superintendents' Department

General Superintendency, David O McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Slowly.

TRACY Y. CANNON.

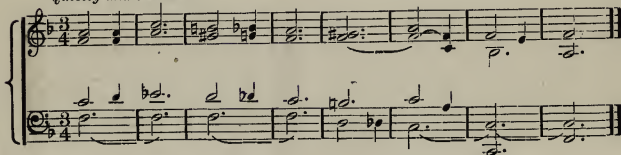


SACRAMENT GEM FOR MARCH, 1926

I come to Thee all penitent,
I feel Thy love for me;
Dear Savior, in this Sacrament
I do remember Thee.

Postlude

Quietly and sustained.



CONCERT RECITATION FOR MARCH, 1926

(John, Third Chapter, Fifth Verse)

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

FAST DAY TOPIC FOR MARCH, 1926

The example of Jesus: what it bids us do.

The Baptism of Jesus

The incident which forms the basis of today's lesson is of the greatest import to every living soul.

If the world could be brought to a serious, analytical, and prayerful consideration of it with the thought in mind "The example of Jesus—What it bids us do," what a tremendous increase in church membership would follow!

However, as the great majority of the peoples of the world are "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive" we may not expect such a result so long as individual initiative gives way to blind following.

A brief recital of the birth, characteristics and great mission of John (called the "Baptist") and of the epochal scene on the banks of the Jordan, should make an excellent setting for testimonies from those who have had the supreme joy of having been "born again"—born of water and of the Spirit—and received the fulfillment of the promise, "If any man will do His will, he shall know of the doctrine, whether it be of God," etc., (John 7:17.) Then, in application of the matter consider—What does this incident bids us do: As to those who are old enough but have not yet been baptized; as to parents upon whom rests primarily the duty of teaching and preparing their children for baptism; as to adults upon whom the Spirit of Elijah should be resting, and whose hearts turn to their fathers: what does it bid us do?

Care must be taken that recital of facts and comment upon the personnel of characters participating in such facts, shall be brief, leaving the major portion of the time for testimonies and making the application.

Suggested Outline

Topic: "Suffer it to be so now, for

thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

Text: Matt. 3; Mark 1:1-11; Luke 1:5-25, 57-80; 3:2-22; John 1:6-36.

References: "Jesus the Christ," (Talmage), pages 121-127; "Life of Christ," (Farrar), pages 93-102; "Life of Christ," (Papini), pages 54-57.

Time: When Jesus was thirty.

Place: The River Jordan.

Aim: That baptism by immersion by an authorized servant of God is approved of the Father and necessary in order to fulfil all righteousness.

Outline:**I. The Forerunner.**

1. A child of promise.
2. His work and characteristics.
3. His declarations as to One mightier than he.

II. At the Jordan.

John baptizing.

III. Jesus Presents Himself.

1. Applies for baptism.
2. John's denial

IV. "Suffer it to be so now."

Jesus' reply.

V. The double Baptism.

God's approval.

Illustration and Application: To be supplied by each department suitable to its needs.

Leadership Week at B. Y. U.

The Fifth Annual Leadership Week at the Brigham Young University will be held January 25 to 29 inclusive. The central theme for the week will be: "Better Teaching of Religion." The following departments, or short courses, will be given:

Religious education, methods of teaching religion, psychology for parents, story telling and reading for children, scouting art as an aid to better teaching, pageantry, music, play production, recreation, factors in health, genealogy and temple work, home problems, training for parenthood, farmers conferences, and social welfare. Anyone is eligible to attend, and there is no admission charge.

How to Reach Happiness and Contentment

It is not altogether the number of years that you live that counts, but the result of your labors that you will be judged by, not only among the children of men, but in the hereafter as well. I want to see the "Mormon" people the most contented and the happiest people in all the world. And let me testify to you today that the way to reach that happy sphere is to live the commandments that God has given us, and obey the same.—*Reed Smoot.*



Albert Hamer Reiser, General Secretary

THE SECRETARY AND THE NEW YEAR

There are few things in life more revivifying than to hold a session with one's self and to set up anew one's most cherished ideals, which, during the busy, weary year, may have been somewhat abused and neglected.

Such a session is recommended to all secretaries. And when you are renewing your ideals, remember those golden secretarial virtues—truth, reflected by accuracy and completeness, and truth, told without hesitation—promptly.

The new year is the best time for secretaries to gather all the power of their wills and determine once and for all to keep records which tell the whole truth and nothing but the truth and to do all their work—make all their reports with promptness and dispatch.

The first preparation to make for the new year is to start the classes off with up-to-date rolls. Revise the old class rolls by transferring the name of pupils who have not attended for the last six months, to the missionary roll, and by placing the names of all other pupils on the new class rolls.

Fix up the missionary roll so that it will be a neat, convenient guide for Sunday School enlistment workers.

Help the Kindergarten teachers bring their Cradle Roll up-to-date. The census information will be helpful in making this complete.

Review the instructions given in the December *Juvenile Instructor* relating to the Revision of Rolls.

The "Everybody in Sunday School Campaign" has awakened a keen interest in the extent of the Sunday School's influence. Secretaries' records are the only means of keeping carefully and fully informed as to the extent of that influence.

Everyone, who is interested in the welfare of the youth, will be interested in what the secretaries' records show with regard to the numbers of pupils, who are enrolled and who attend Sunday School,

and the number the Sunday School should reach.

This situation presents to secretaries a choice opportunity to keep this interest alive and active. We should undertake to do it in the most impressive ways possible. Let's give attention to the compilation of reports and the preparation of illustrative charts, which will show vividly the extent of the Sunday School influence in our communities. Such reports will prove to be very helpful and stimulating. They will be appreciated.

Parents' Department Statistics

The recent organization of a new class in the Parents' Department creates the necessity for secretaries to cause their records to show the statistics of the new class. No enrollment will be kept, but a record of attendance, such as has been preserved heretofore for the Parents' class, should be preserved for both classes in the Parents' Department.

The Minute Book does not provide a great deal of space for the entry of the figures of attendance for two classes, but the space will be found to be sufficient, if secretaries will take care to write a small, legible hand. It is suggested that in the space following the words: "Attendance Parents' Class" the abbreviation, "H. C." be used to designate the Home-Community class, and the number in attendance entered immediately after, and that the abbreviation, "P-T" be used to designate the Parents-Theological class, and the number in attendance entered immediately after.

At the end of the year when the annual report is compiled, these figures may be collected as segregated and entered upon the report.

The abbreviations suggested above may be used to distinguish the lesson subjects when making the entry thereof in the space provided.

The statistics showing the attendance of the Priesthood in the Parents' classes should still be taken as heretofore, covering both classes.

A little learning is not a dangerous thing if you know it is a little learning.—E. Everett Hale.

Do that which is assigned thee, and thou canst not hope too much or dare too much.—R. W. Emerson.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, *Chairman*; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

MISSION SUNDAY SCHOOLS WORK FOR MARCH, 1926

(For Sunday Schools having only three departments)

Theological: From text "The Gospel and Man's Relationship to Deity," Roberts.

Intermediate: From text "What Jesus Taught," Widdsoe.

Primary: From text "Stories from the Life of Christ" or "Bible and Church History Stories."

For Sunday Schools having more than three departments:

The lessons for each department as called for in the respective department sections of this magazine.

All Teachers Note:

For lesson assignments, helps to teachers, search or preview questions and adaptation of the Fast Day topic, refer to your department sections of this magazine, and the Superintendents' Department for a general treatment of the latter.

A Word to Teachers:

We would like to impress upon the mind of every teacher in the Sunday Schools of the Church of Jesus Christ of Latter-day Saints that our Sunday Schools have a much wider scope, a more valuable purpose than simply the conveying of biblical and other historical facts; that the lesson facts are but means and not the end sought, and that the important truth should be in mind in the preparation, assignment and presentation of every lesson.

Our great aim as teachers is to "enrich the soul of the pupil" and make Latter-day Saints of them in faith, knowledge and practice.

As one writer puts it, "Our aim is not merely to cause others to know, but the higher one of causing others to be or to become, to grow in daily life into the image of the true Christ, to become more like Him." And still another: "The training of a soul into knowledge of the truth that is glorified, not in its entertainment, but by its use in a life of service."

Let us keep in mind that our teaching should always strive "to occasion right

thought, to secure keen feeling, and to insure right action." Jesus understood that the soul is cultured only when the will is moved to act. He was "a teacher of souls rather than a teacher of intellects."

"All good teaching seeks for expression from the pupils. It is what the pupil thinks, what he says, and what he gives expression to in words, in actions, in deeds, that reveals what is really taught."

The recitation is the teacher's opportunity to sit down with a small group of children to consider with them a lesson, to look into their faces, to question, to guide their thinking, to lead them out of the mists of doubt and raise them up into the broad tableland of light and truth. "The opportunity of your life to do something, to do it well; an opportunity the soul should long for, pray for, prepare for."

Our Brother David O. McKay says that the aim of the lesson "must not be given to the class in a definite statement as the text or the lesson setting, but it must be developed in the presentation of the lesson, that the students themselves will feel it and express it in their own words and before the end of the lesson is reached. When the members of the class understand the aim, it is the teacher's duty to ascertain whether they believe it to be a truth. If necessary she can reinforce it by questions and illustrations."

And speaking of another important step in teaching, he says: "As important as the truth itself—indeed without which the aim is useless, is the application of it in daily life. Tolstoi says truly that 'A faith without acts is not faith. It is only a disposition to believe in something, a vain affirmation of belief in something in which one does not really believe. Faith, as the Apostle James defines it, is the motive power of actions, and actions are a manifestation of faith.' No child should leave a class with only a 'vain affirmation.' He should have the opportunity to name exercises of action in which the belief or faith might have outward expression. To do this without moralizing shows the true skill of the real teacher."

CHORISTERS *and* ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Union Work for March

SONG ANALYSIS

"Come, Follow Me"

(Deseret S. S. Songs, No. 135)

Objectives:

Words: Oneness with Jesus Christ in all things wins the favor and blessing of our Heavenly Father.

Music: To sing in that broad, dignified, positive manner that will produce the impression of "oneness."

Questions for Choristers and Organists

What different suggestion do you receive from the time, signature $3/2$ from that you would have received had it been $3/4$?

Questions for Organists

What is the safest way to play measures two and three, ten and eleven, and fourteen and fifteen? Bring these measures to Union meeting written out in the distribution of the notes between the hands fingered in the most convenient way for safest performance.

Suggestions in Presentation: Tempo about $\text{♩} = 76$. It is legato in style; avoid "scooping" into notes in any of the parts; attack all tones strictly in pitch. Breathe deeply at the natural places. If sung too slowly singers will run out of breath, if too fast, the graceful rhythm, especially of the triplets, will be lost. Keep at part-singing.

Life Forces

By A. B. Christenson

There's a subtle, sacred something
 In the soul of faith and love
 That transcends all mean and earthly,
 Reaching out to worlds above.

There is bliss and pristine beauty
 In the sympathetic heart,
 That abides in hope and friendship,
 Glad to do its ample part.

There is glory in the luster
 Of the pure and trusting eye
 That has had its birth in heaven,
 Far beyond the mundane sky.

There is hallowed intuition
 In desires that glow and burn
 Lighting up the deep recesses
 Of brave hearts that strive and yearn.

There's divinity about us,
 Truth and vision, night and day,
 That will help and cheer and save us,
 If we keep in virtue's way.

There's a Lord and loving Savior,
 And a Father, kind and true,
 Who are working, ever planning,
 For the good of me and you.

Yet, there are pit-falls in life's struggle,
 For there's death in hate and sin—
 Truth is God's eternal ladder,
 By which mortals climb and win.



PARENTS' DEPARTMENT



*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
George N. Child, Milton Bennion, and George R. Hill*

New Names for Parents' Classes

It has been decided to call that section of the Parents' Department designed for the study of the principles of the Gospel, the **Parents-Theological Class**; and that section devoted to the study of applied religion, child welfare, and social problems, and the relation of these subjects to home life, etc., the **Home-Community Class**. They will be so designated, beginning with this issue of the *Juvenile Instructor*.

Home-Community Class LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The baptism of Jesus. (See Superintendents' Department for helpful suggestions.)

Second Sunday, March 14, 1926

Lesson 8. Our Political Inheritance A. The Significance of Law

Text: Citizenship, Part I, Chapter VI and Part III, Lesson VI.

Objective: To bring about greater appreciation of the value of law and the part it has played in the development of civilization.

Supplementary Materials: Read the Ten Commandments, (Exodus, chapter 20.) Consider the wide influence and the great importance of each of these commandments in the development of civilization. Consider further the influence of the Mosaic law in the development of Ancient Israel.

Get what information you can about the Laws of the Twelve Tables of the Romans. Use any history or encyclopedia that contains this material or a summary of it. Which of these laws, in spirit, are still fundamental laws of modern states?

Get what information you can about the development of English law as illustrated in the Magna Charta, the Petition of Rights, and the Bill of Rights. Consider the part these laws have played in the development of American institutions.

Suggestions on Preparation and Presentation: The teacher should make thorough study of the documents listed above and be prepared to point out the great benefits that have come to us on

this account, especially from the great English legal documents. If a lawyer or a teacher of history or civics is available to assist, such a person may be called upon to present the fundamental facts and lead in the discussion. The class as a whole should be held for study of the Ten Commandments and their influence upon European and American civilization.

Questions for Teachers

1. Which of the Ten Commandments are universally accepted as part of the laws of civilized nations?

2. Why is Moses called the Great Law Giver?

Third Sunday, March 21, 1926

Lesson 9. Our Political Inheritance (Continued)

B. Obedience to Law

Text: The Twelfth Article of Faith, in light of the preceding lesson.

Objective: To develop appreciation of the necessity of respect for and obedience to law, if we would preserve our liberties.

Supplementary Material: Collect historical examples of disrespect for law and of defiance of law. These cases include two very different types: e.g., Law as the arbitrary and unrighteous fiat of an absolute monarch, illustrated in the story of Daniel and the three Hebrew children on the one hand, and in cases of regularly enacted constitutional laws on the other. Of the latter type may be cited the present attitude of many citizens toward the 18th Amendment to our Federal Constitution and the law enacted to put it into effect; also the indifference of many people toward anti-gambling laws, the law forbidding tobacco to minors, and the curfew law.

Suggestions on Preparation and Presentation: Illustrate the points in this lesson with concrete instances, especially instances that come within the experiences of members of the class; also make the work as practical as possible and point out local applications; or, by proper questioning of class members, have them do so. The latter method is to be preferred.

Questions for Teachers

1. (a) In what ways and to what extent would your community be benefited if all the laws referred to in this lesson were strictly obeyed? (b) Do

any of these laws interfere with real liberty?

2. How do you harmonize the ideals of personal liberty and obedience to law?

Fourth Sunday, March 28, 1926

Lesson 10. Our Political Inheritance (Continued)

C. Religious Liberty Under Law

Text: The 11th Article of Faith, in light of the two preceding lessons.

Objective: To develop greater appreciation of the religious liberty guaranteed by our federal and state constitutions, and of the obligations resulting therefrom.

Supplementary Materials: Collect historical examples of oppression of individuals and groups because religious liberty was denied them. Notable among these examples are the story of the crucifixion of Christ and the subsequent fate of his apostles and other ancient disciples; many examples are also found in the history of the Protestant Reformation; also some instances are found in American colonial history.

Suggestions on Preparation and Presentation: Compare the instances collected under the preceding section with the religious liberty enjoyed today in America. Note how these liberties have been gradually extended to the Latter-day Saints. Compare missionary work today in Germany with conditions that prevailed before the World War.

Questions for Teachers

1. What responsibilities and obligations on our part are implied in the fact that we enjoy religious liberty?

2. What influences are at work in America today that threaten to curtail religious liberties?

Parents-Theological Class

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, March 14, 1926

Lesson 8. Modern Revelation

Text: Doctrine and Covenants.

Objective: To show the relation of the revelations to Church History.

Supplementary References: Church History, Vol. I.

Suggestions on Preparation and Presentation: Frequently, apparently very minor events led to revelations that contain glorious doctrines. The incident which led to the revelation on what to use for the Sacrament, is a case in point. (Read Section 27:1-4.)

Another incident, which led to an important revelation was the case of Hiram Page and the seer stone. (Hist. of Church, Vol. 1, pp. 109 and 110.) Oliver Cowdery and many other members were deceived by these claims. The Lord gave a revelation (read Section 28) which outlines clearly the order of receiving revelations for the Church.

A similar incident occurred some time later when "a woman came making great pretensions of revealing commandments, laws, and other church matters." (Hist. of Church, Vol. 1, p. 154.) To set such matters at rest, God revealed Section 43. (Read verses 1-7.)

Parley P. Pratt, speaking of his mission work at Kirtland, says: "Some very strange spiritual operations were manifested, which were disgusting rather than edifying." After enumerating some of the unseemly occurrences, he wrote: "Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation." (P. P. Pratt's Autobiography, p. 65; Hist. of Church, Vol. 1, p. 170, footnotes.) As a result of this condition of affairs, and the anxiety of the brethren, the extremely important revelation, Section 50 (which read), was given.

Another incident illustrating the principle that events concerning primarily few members, frequently led to the giving of revelation of far-reaching import, is the case of Ezra Thayer, who by revelation had been commanded to take a mission. (Hist. of Church, Vol. 1, p. 186.) The revelation given in answer to the Prophet's inquiry, Section 56, (which read), is one of the most forceful in the book. It is much better understood when the case of Ezra Thayer is recalled.

The revelations contain two kinds of information: First, such commands and doctrines as deal almost exclusively with the affairs of the day in which they were given. Secondly, such items of instruction as refer to all time to all people,

and to all conditions. Care and discrimination should be used in reading the book.

Questions for Teachers

1. Tell the story of Hiram Page, and the important revelation to which it gave rise.

2. How did Parley P. Pratt's experiences in Kirtland lead to an important revelation?

3. What two kinds of information must be looked for in any of the revelations?

4. Why should the History of the Church be the accompanying volume of the Doctrine and Covenants?

Third Sunday, March 21, 1926

Lesson 9. Modern Revelation

Text: Doctrine and Covenants.

Objective: To show that Section one is an admirable preface to the entire book.

Supplementary References: John F. Genung's Practical Rhetoric, p. 267, or any other good work on literary compositions.

Suggestions on Preparation and Presentation: The Lord has given a preface to His book of commandments which explains the reasons for the giving of the revelations, and summarizing briefly the contents of the book.

In the afternoon of the day it was first decided, officially, to publish the Doctrine and Covenants, the preface to the book was received by inspiration. Section one has been the first revelation in all the editions of the book. Being divinely given, it is a model preface, and of great use in understanding the message that the book contains.

A good preface should explain why the book was written, and like any other literary composition, should be logical, presenting the various thoughts in a manner that is natural and easily followed. It should furnish such preliminary information as is needed to put the reader in possession of (1) the subject, (2) the point of view and (3) the manner of treatment. Section 1 complies with these requirements.

Section one, has (1) the introduction. (2) the preface proper, and (3) the conclusion. One passes gradually and naturally into the other.

The introduction may be analyzed as follows:

The Introduction. (Verses 1-7.)

a. The Speaker and the Command (verse 1.)

b. A Message to the Nations (verses 2, 3.)

c. Messengers to be Sent Out (verses 4, 6.)

d. The Guarantee of Truth (verse 7.)

It may be noted that the first seven verses of the preface are in themselves a splendid brief summary of the whole Section; and, in fact, an epitome of the authority and purpose of the Church. In that respect, it is perhaps as fine a paragraph as is found in our Church literature.

The preface proper contains a number of distinct ideas, and may be analyzed as follows:

The Preface Proper. (Verses 8-36.)

a. The Authority of the Messengers (verses 8-10.)

b. Necessity for the Message (verses 11-16.)

c. The Restoration of the Gospel (verses 17-23.)

d. The Purpose of the Book (verses 24-30.)

e. The Necessity of Obeying the Commandments (verses 31-33.)

f. The Destiny of Earth and Man (verses 34-36.)

The conclusion is short; but is magnificent in its simplicity. It falls into two parts, as follows:

The Conclusion. (Verses 37-39.)

a. The Guarantee of Truth (verses 37-38.)

b. The Seal of the Book (verse 39.)

This section is especially striking in its logical structure. It is instructive to compare it with the standards given by authorities for all literary compositions.

All correct tests of high literary workmanship may fearlessly be applied to the revelation known as Section one. In fact, as a model composition it is excellent, and should be studied by all who desire to learn to write well.

The order of study to be followed in these lessons will be that of the order of subjects in Section one.

Questions

1. Why did the Lord give a preface to His revelations to the Doctrine and Covenants?

2. When and where was Section 1 given?

3. What should a good preface do for the reader who is about to take up the study of a book?

4. Into what three distinct parts does Section 1 fall?

5. According to Section 1, what is the real purpose of the Doctrine and Covenants?

6. Wherein lies the beauty of the short conclusion in Section 1?

7. What is the seal of the truth of the words spoken in Section 1?

8. Aside from its value as a revelation from God, how may Section 1 be of value to all men?

Submit answers to No. 5 and No. 8 to your stake supervisor.

Fourth Sunday, March 28, 1926

Lesson 10. Modern Revelation

Text: Doctrine and Covenants.

Objective: To show the Giver of the revelations.

Supplementary References: Robert's Mormon Doctrine of Deity, pp. 226-230.

Suggestions on Preparation and Presentation: The very beginning of this work shows that Jesus Christ, the Son, is the member of the Godhead from whom Joseph Smith, the Prophet, received his instructions. This is demonstrated in the account of the first vision: "When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: 'This is My Beloved Son, hear Him.'" (Hist. of the Church, Vol. 1, p. 5.) It was the Savior who informed Joseph of the coming message to the world.

In conformity with the order followed in this first message, all the revelations were given by Jesus, or under His immediate direction. (Read Sections 10:57; 27:1; and 62:1.) In respect to this earth, at least, God, the Father, works wholly through the Son. (Read Section 76:12, 13.)

The Godhead, or governing quorum of Gods, consists of the Father, the Son and the Holy Ghost. That the Father is the chief of these three is repeatedly asserted in the revelations. (Read Sections 19:24; 84:37, 38.) To the Son is delegated the authority to work out the salvation of the human race. (Read Section 93:1-17, for a statement of the nature, position and mission of God, the Son.) While in our prayers, we address God, the Father, yet it is always in the name of the Son, who governs this earth. (Read Section 18:18.) The third member of the Godhead, the Holy Ghost, also has an important mission as shown by the references. (Read Sections 18:18; 39:6; 132:27; 50:43; 93:3, 4.)

The Gospel as taught by Joseph Smith teaches the plurality of Gods. The chief

Gods, with whom we have anything to do are God the Father, God the Son, and God the Holy Ghost, yet there are also others; and it is the destiny of man, if he lives right, to become as a God. (Read Section 121:28, 32; 76:56-58; 132:20, 37.) Compare with the words of the revelations, extracts from sermons of Joseph Smith: "God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. * * * It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (Robert's Mormon Doctrine of Deity, pp. 226, 227.)

"I will preach on the plurality of Gods. I have selected this text for the express purpose. I wish to declare I have always, and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the elders fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?" (Ibid. 229, 230.)

Questions

1. How does the first vision of Joseph Smith show that Jesus the Son of God is the Being under whose immediate direction the work of the hereafter was accomplished?

2. What evidence have we from the revelations that Jesus is the speaker in them?

3. Which member of the Godhead has the delegated authority to work out the salvation of the human race?

4. What passages in the Doctrine and Covenants teach that there are many Gods?

5. What did the Prophet Joseph Smith have to say on the subject of the plurality of Gods?

Submit answers to the first two questions to your stake supervisor.

It is every man's duty to make himself profitable to mankind.—Seneca.

Life is the soul's nursery—its training place for the destinies of eternity.—Thackeray.

What do we live for if it is not to make life less difficult to each other—George Eliot.

THEOLOGICAL DEPARTMENT

General Board Committee: First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.

Second Year—Great Biblical Characters

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus. (See Superintendents' Department for helpful suggestions.)

Second Sunday, March 14, 1926

Lesson 8. The Early Manhood of Abraham

Text: Genesis, Chapters 12-14.

Objective: To teach that living in strict obedience to the Lord's commandments will bring our greatest blessings.

Supplementary References: Pearl of Great Price, Abraham 1:1-13; all other reference books under "Abraham."

Suggestions on Preparation and Presentation:

- I. Abraham maintained his spirituality notwithstanding his environment.
Lord says: "With the growth of cities (at that time), and the power of kings, idolatry increased and knowledge of the true God declined"—still Abraham grew up knowing God.
- II. Abraham called by God to go to Canaan.
He obeyed and took his family.
His sacrifice—leaving home, friends, culture and comforts.
- III. Abraham's greatness portrayed in
 1. His offer to Lot to take his choice of country.
 2. His later rescuing of Lot.
 3. His refusal to accept reward for his effort.

Questions for Teachers

1. Do large cities of today, more than the country, tend toward godlessness?
2. What special call to service was made by President Grant at October conference, 1925? Was it responded to by your stake? Why?

Third Sunday, March 21, 1926

Lesson 9. Abraham's Blessings.

Subject: Abraham's Blessings.

Text: Genesis, Chapters 14-18.

Objective: To teach that the blessings promised the righteous never fail and always make one stronger and better.

Supplementary References: Pearl of Great Price, Abraham, 1, 2:1-21.

I. Abraham ordained to the highest priesthood.

Returning from rescuing Lot he met Melchizedek.

II. The Lord gave him the Holy Land and promised it him and his seed forever.

III. Abraham blessed with sons.

1. Ishmael through Hagar.
2. Isaac through Sarah.

Questions for Teachers

1. What is Priesthood and what will it do for us who hold it if we honor it?
2. What did Abraham do in his effort to save Sodom? What did his actions prove him to be?

Fourth Sunday, March 28, 1926

Written Review Questions for March

1. Name an attribute of character that you admire in Adam, Enoch, Noah and Abraham, and tell why you admire the particular attribute you select.
2. Name a gospel truth or doctrine made prominent in the lives of each of the prophets listed in the foregoing question and explain the truths and doctrines so selected.

Advanced Theological

The Gospel and Man's Relationship to Deity

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus. (See Superintendents' Department for helpful suggestions.)

Second Sunday, March 14, 1926

Lesson 8. The Old Testament—Its Authenticity

Text: Chapter 7.

Objective: To show that the books of

the Old Testament are sacred scriptures.

Supplementary references: The Pearl of Great Price, pp. 1-45; I Nephi, V:10-13; I Nephi XVII:21-23; also XX, XXI.

Suggestions on Preparation and Presentation: The lesson should be so presented as to cumulate the many witnesses to the divinely inspired character of the Old Testament writings, establishing acceptance of and faith in them as such. It is suggested that some member of the class be assigned in advance to prepare and report to the class the story of the manner in which the writings in the Pearl of Great Price came into the possession of the Church. Material will be found in the History of the Church. We suggest also the separate assignments for study and report to the class of the Book of Abraham, pp. 41-45, Pearl of Great Price and the Book of Moses, pp. 1-32, Pearl of Great Price.

Questions for Teachers

1. What evidence have we that Jesus accepted our Old Testament scriptures as the word of God?
2. What other evidences is there to support the claim that the Old Testament scriptures are inspired?

Third Sunday, March 21, 1926

Lesson 9. The New Testament

Text: Chapter 8, pp. 67-80.

Objective: To establish faith in the New Testament as the word of God.

Supplementary References: The numerous authorities cited in foot-notes in the text.

Suggestions on Preparation and Presentation: The date at which the New Testament scriptures, as we now have them, were collected and accepted should be fixed. Then working back from that it should be shown how the existence of such writings, and the teachings contained in them, was recognized by writers reaching back to authors contemporaneous with the apostles themselves and the evidentiary value of such recognition, as to the genuineness of the books of the New Testament should be clearly apprehended and conveyed to the class. As much collateral reading as possible should be done, and assignments for study and report to the class, should be made wherever the reference books are available.

Questions for Teachers

1. How did the books now comprising the New Testament come into existence, and by what process did they acquire, or have accorded to them, the quality of inspired utterances?
2. What is the true part played by the various councils in fixing the authoritative books of the New Testament?

Fourth Sunday, March 28, 1926

Questions for Written Review

1. Of what value to you is a knowledge of the Gospel?
2. What is meant by the saying that Jesus Christ is the author of our salvation?
3. What reasons have you for believing the Bible to be the word of God?

Parental Neglect

"There are too many indications that the functions of parenthood are breaking down," observed the President. "Too many people are neglecting the real well-being of their children, shifting the responsibilities for their actions and turning over supervision of their discipline and conduct to the juvenile courts.

"It is stated on high authority that a very large proportion of the outcasts and criminals come from the ranks of those who lost the advantage of normal parental control in youth.

"What the youth of the country need is not more public control through governmental action, but more home control through parental action."—*President Calvin Coolidge.*

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus. (See Superintendents' Department, this issue, for helpful suggestions; also Fourth Year, this Department for adaptation.)

The Second Intermediate Department is happy to announce that during this year Book of Mormon materials will be presented by Sister Bertha Irvine. Sister Irvine knows this book as few people in the Church do and she couples with her love of it the rare ability of inspiring others to love it also. We feel certain that Sunday School workers will heartily welcome her most helpful suggestions.

In encouraging the pupils of the Second Intermediate Department to read the Book of Mormon for themselves, it might be interesting to them to know what Superintendent Adam S. Bennion says in regard to it:

"To know the Book of Mormon is to know a great book. Not to have read it not only leaves a person ignorant of the history of a most fascinating people, but robs him of any acquaintance with some of the choicest literary gems ever recorded. Hours spent with this book are hours spent with the Master and His holy prophets. They are hours which will bring to the reader an inspiration and an enrichment of spirit almost beyond comprehension."

Second Sunday, March 14, 1926

Lesson 8. An Anti-Christ's Conversion; An Answer to Prayer

Text: Jacob 7th chapter; Book of Enos.

Objective: To teach how a testimony that Jesus is the Christ may be obtained.

Supplementary References: Testimonies of Job—19:23-27; Peter—Matthew 7:13-19; Paul—Acts 9:1-8; Acts 22:3-20. Testimonies of latter-day Prophets and Apostles.

Suggestion on Preparation and Presentation: (1) General assignment of the text to all the pupils. (2) Special as-

signment: Story of Sherem (Jacob 7th chapter); Story of Enos (Book of Enos.)

Note: The pupils to whom these special assignments are made should be impressed by the teacher with the beauty of the stories for re-telling and may well be a means of exercising talents in this direction. The conversation in the story of Sherem makes it intensely interesting.

Passages all pupils might memorize and mark: Jacob 7:5, 8, 10, 11, 12; Enos verses 4, 5-8; 15, 16.

Have pupils report often on their progress in reading the Book of Mormon.

The teacher's duty will be to bridge over the chapters from Jacob 1 to Jacob 7. The story of the olive tree (chap. 5) is worth attention. The actual lessons necessarily cannot take in every chapter in the book, there not being sufficient Sundays in the year to do so.

Questions for Teachers

1. Mention some passages in the Old Testament scriptures that "truly testify of Christ," as Jacob said.

2. Show from the prayers of Enos that his spirit was Christlike.

Third Sunday, March 21, 1926

Lesson 9. Mosiah I and Benjamin— Righteous Rulers

Texts: Omni 1:12-30; Words of Mormon 1:12-18; Mosiah, chapters 1-6.

Objective: To teach that "When ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:11.)

Suggestions on Preparation and Presentation: (1) The teacher might discuss briefly the history of the plates until they reach King Benjamin; also Mormon's explanation contained in the Words of Mormon, to find out if the pupils get the right understanding of these things as they read.

(2) Special assignments: Story of Mosiah I, Omni 1:12-30; King Benjamin overcomes the enemies of his people.—Words of Mormon 1:12-18; Benjamin and his sons—Mosiah, chapter 1; Benjamin speaks from a tower—Mosiah 2:1-8; The people enter into a covenant—Mosiah, chapters 5 and 6.

King Benjamin's sermon is worthy of attention as one of the gems of the Book of Mormon, but cannot be given in full

in the class for lack of time. The following passages might with profit be read, discussed and marked: Mosiah 2:21; 2:24; 2:40, 41; 3:5-12; 4:9, 10, and many others, and the pupils should be encouraged to read carefully all the chapters given in the text.

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

1. Name the qualities of character that made King Benjamin great.
2. Outline briefly the points in King Benjamin's sermon which testify to his knowledge of Jesus as the Redeemer of the world.

Fourth Sunday, March 28, 1926

Written Review for First Quarter

1. Tell of some of the difficulties Joseph Smith had in bringing forth the Book of Mormon.
2. Name two things you like best in Nephi.
3. Write one of the passages you have memorized.

Quite frequently in the written review the pupils will be asked to write passages they have memorized. This may be an incentive to really make them their own.

Fourth Year—"What Jesus Taught"

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus.

Let the class members relate the incidents connected with the baptism of the Savior. See what they are actually thinking and believing, (1) as to its reality (2) as to its necessity. Why do they think that baptism is an ordinance to which all mankind, after the years of accountability, should submit? Let them quote from scriptures to support their beliefs. To-day the teacher is to direct, develop and inspire discussion; not to dispense information. He is trying to find out what the class itself, in an independent way, is thinking and believing about these fundamentals of our faith. Well thought out

questions from the teacher should keep the discussions in the proper line of thought. (See Superintendents' Department for other helpful suggestions.)

Second Sunday, March 14, 1926

Lesson 8. Why Evil is in the World

Text: "What Jesus Taught."

Objective: To teach that we grow better every time we overcome temptation.

To Teachers:

It is suggested that teachers localize this subject. In every community certain forms of temptations exist; then there are temptations common to all. If the class can be led to discuss freely their views on the merits or dangers of certain practices, certain forms of amusements, certain habits and customs, they themselves will pass judgment on the things that are wholesome and unworthy.

The story of Christ's temptation should be told by class members, and the deduction made that no one can attain to glories without first showing power to withstand temptation.

Missionary experiences are always interesting. Probably some returned missionaries can be brought in to relate some experiences through which missionaries pass to test their power to overcome temptations.

Select an appropriate quotation on this subject, to be memorized by the class. Recall the other quotations to see how many are still retained in memory by the class.

The outstanding thought should be left in the minds of the class that the Church can reach its high destiny only as the individuals overcome the daily personal temptations, and thus contribute to the strength and purity of the Church. Furthermore, such an attitude brings personal joy and happiness of a permanent character.

Assign next Sunday's lesson.

Questions to Teachers

1. How is the tempter unwittingly helping us to gain salvation?
2. What reaction, physical, mental, and spiritual, comes to the individual through overcoming temptation?

Third Sunday, March 21, 1926

Lesson 9. "The Crown of Creation"

Text: "What Jesus Taught."

Objective: To teach that it is possible for us to reach perfection.

To Teachers:

It seems well to have the class refer back to the chapter dealing with the dispute in heaven in order to bring out the importance which the Lord placed upon the souls of men. That great contest was justified by the plan whereby men, through following the accepted doctrines, could be lifted up to the plane of Godhead. Boys and girls should be impressed with the fact that we, as Latter-day Saints, stand alone in the world in placing that ideal before men. The rest of the world cannot conceive of such a glorious possibility.

Then bring the discussion down to the individual. How can we wear that "crown"? Are we deceiving ourselves in assuming that some day we may wear it? Right here bring in the well-known quotation: "As man is, God once was: as God is, man may become."

Let that be analyzed.

Boys and girls of this age can be led to appreciate how much bearing each personal act has upon their success in reaching ultimately that high position. It might be well, at this juncture, to enumerate some of the things boys and

girls can do, to prove that they really intend to strive for that prize. Recite the quotation for the day.

Assign next lesson.

Questions to Teachers

(It is hoped that teachers are sending in their answers to these questions, to the Stake Board Supervisor.)

1. What effect does the Latter-day Saint ideal of "possible perfection" have upon us?
2. Why should we take advantage of all our opportunities in this life to develop and grow?

Fourth Sunday, March 28, 1926

Written Review Questions

1. Why do you think you lived before you came to this earth?
2. What good does it do you to overcome temptation?
3. How can you show that you really forgive those who may do wrong toward you?

The Teacher

By Beatrice E. Cooper

It matters not the time it takes,
My lesson to prepare,
If I can help to shape the life
Of lad or maiden fair.

Nor do I care if eyelids droop,
Or head and shoulders ache,
As the merry, laughing, care-free, troop,
Skins out at my front gate.

But if I meet upon the street,
A lad or lassie gay,
It matters much to have them speak—
"I hope you're well today."

But greatest joy of all will be,
When students that I love,
Develop in their hearts and souls
A faith in God above.

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

Second Year—Bible Stories

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus; what it bids us do.—The Baptism of Jesus. Suggestions may be found in the Superintendents' Department.

Objective: To teach that Baptism is one of the First Principles of the Gospel; that it is for the remission of sins and must be performed by one having authority. And that even the Master who was without sin deemed it necessary. (See His answer to John as quoted in the references given in Superintendents' Department.)

Suggestions on Preparation and Presentation: In making the application it will be well to remind the pupils (who at this age have been baptized for a year or two) that our sins are remitted at the time of baptism; but only on condition that we show that our repentance (the forerunner of baptism) was sincere by turning away from all sin. Impress upon them the need of care in the use of language; the keeping of all of the Ten Commandments and particularly those that children may by unfortunate environment be led to break.

Questions for Teachers

1. What is your attitude toward repentance as preliminary to baptism?
2. Should a candidate for baptism be really sorry that he has sinned? Or is his sorrow because "his sins have been found out?"

Second Sunday, March 14, 1926

Lesson 8. Seeking a Wife

Text: Genesis 24; Text Book, chapter 8.

Objective: To teach that marriage is one of the most important events in life and should only be contracted with those who love God and are willing to keep His commandments.

Suggestions on Preparation and Presentation: The story of the romantic union of Isaac and Rebekah is one of the most

attractive in the Bible. The wife is one of the really great women of the Bible. She was a woman of inspiration—one who kept in close touch with the Spirit of God and who knew and also hearkened to its whisperings in her decisions.

Questions for Teachers

1. What were the customs of the people of that land as to seeking a bride?
2. How does the custom of sending a caravan for the bride of the Desert tribes continue today? What advantages did Abraham hope to gain for Isaac in sending to a distance for the woman of his choice?

Note: General Superintendent David O. McKay relates an experience which he had in a recent visit to the "East" in which he and his companions saw a caravan including a beautifully caparisoned camel, riderless, proceeding toward a certain point. The question "Where is the bride" was answered by the guide to the effect that the caravan was traveling to get her. "And where is the bride-groom?" brought the answer "He must remain at home until his intended wife is brought to him."

Third Sunday, March 21, 1926

Lesson 9. Twin Brothers

Text: Chapter 9 of our text book. Also Genesis 25:19-34; Genesis 26:34, 35; Genesis 27, 28.

Objective: To teach that the fear of the Lord is the beginning of wisdom; and that His favor and love and blessing are more to be desired than riches or worldly possessions.

The story of the twin sons of Isaac and Rebekah is one in which people may easily be misled into regarding Rebekah and her son, Jacob, as robbing the elder of the twins. Most people in reading of the sale of the birthright consider it in this light. In a sense of property rights the birthright entitled the owner thereof to a "double portion" of the father's property. But this was not for a moment in the mind of this wonderful mother nor of Jacob the foretold ruler of his elder brother. Rebekah was clearly told by the Lord (Gen. 25:23) that from her two sons yet unborn "two manner of people" should come; and that of her sons "the elder should serve the younger."

This revelation was followed by a wilful neglect of thoughtful action on the part of the elder son; while the younger in his attitude toward his parents (and particularly toward his inspired mother) and toward God, showed that he prized the blessing of God more than anything else in the world. It is certainly an unpleasant picture to see a brother decline to give the food he had prepared for himself to his famishing brother returning from the chase except at the price of the birthright. Yet that careless, thoughtless brother Esau despised his birthright; sold it for the mess of pottage, sat down and "did eat and drink, and rose up and went his way." (See Gen. 25:34.) And ever since when one is willing to buy an indulgence for momentary gratification of any kind by the loss of something that should really be priceless we say, "He has sold his birthright for a mess of pottage."

Nor is it pleasing to see the outright deception that Jacob practiced in obtaining from Isaac the cherished blessing to which the birthright entitled the owner. We can only understand why his mother, Rebekah, urged him to thus obtain the blessing by recalling all the circumstances—First the revelation she had received from God; then the partiality of her apparently less inspired husband toward Esau because of the "venison" which his hunter son brought him and which he so dearly loved, as to be blind (apparently) to the weakness of Esau and to his disregard of all the teachings concerning a wife that had prompted Abraham to take such care for Isaac himself. Thus, the real motive of both Rebekah and Jacob is clearly shown in what follows: Esau had already married two wives both of them from the unbelieving Hittites. His mother's attitude on this subject is clearly shown in Gen. 27:46 in which she says to Isaac; "I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" So when Jacob had obtained the promised blessing, she sent him away even though in doing so she was never again to see him in mortal life. And he, entitled under the bargain his brother Esau had made with him to a double portion, left all of his father's wealth to Esau and went away on foot and alone taking with him no property and nothing but the right to stand at the head of his father's house forever. And when years later he comes again into the land he had left to Esau, instead of claiming any of the great wealth he had left behind, he sent to Esau such princely presents and peace offerings

that Esau remonstrated and said: "I have enough, my brother, keep that thou hast unto thyself." (Gen. 33-9.)

Questions for Teachers

1. Describe the life led by Esau (see references above) and give your opinion as to the value in his eyes of the blessing obtained by Jacob from their father Isaac.
2. Describe the experience of Rebekah with her sons and her motives in favoring Jacob over Esau.

Fourth Sunday, March 28, 1926

To teachers:

(Select any three of the five questions asked and submit them to your class on the day for the written review.)

Questions for Written Review

1. Tell what you can of the Garden of Eden and names of our first parents.
2. Why did God cause the flood to come upon the earth? Who built the Ark? and give the names of his three sons.
3. Tell what you can of the life of Abraham and what promises the Lord made to him about his posterity.
4. Tell the story of Isaac and Rebekah. Tell the story of Esau and Jacob.

Fourth Year—Ancient Apostles

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus. (See Superintendents' Department, this issue, for helpful suggestions; also adaptation to this Department, contained in lessons for Second Year.)

Second Sunday, March 14, 1926

Lesson 8. Lessons in True Leadership

Text: Lesson 8, Ancient Apostles.

Objective: To teach a few qualities essential to true leadership.

Supplementary References: Read from the New Testament to the class the chief miracles and parables referred to in the text. Bible language is full of meaning and very impressive to young when properly read to them. Refer to similar

miracles of modern times. The same causes bring the same results.

Suggestions on Preparation and Presentation: Seek to find an application in children's lives of the principles involved in Christ's teachings. Can you connect "Tribute" with the payment of tithing? See if any member of the class holds a grudge or ill-will against another, and apply "Forgiveness." Can they make a sacrifice to do their duty to God and His cause, as the "Rich Young Man" was asked to do? What a wonderful promise that we may receive any blessing that we ask for if we have faith!

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

1. Mention some good that comes from paying tithes, (1) to the one who pays, (2) to the Church that receives it.

2. Why should some who make themselves first be made last, while many who modestly feel themselves last shall be made first? Apply this principle.

Third Sunday, March 21, 1926

Lesson 9. On the Night of the Betrayal

Objective: To teach that true strength of character is a gift from God; we should not boast of our own strength.

Supplementary References: Explain the feast of the passover and how observed. Describe the "last supper," and the scene in Gethsemane. Read the most suitable verses of the references given to show the occurrences mentioned in this lesson. There are many good pictures illustrating scenes from this important period in

Christ's life that should be shown to the class and discussed.

Suggestions on Preparation and Presentation: Mention some feasts and celebrations that we have and tell what they mean: Christmas, Fourth of July, Thanksgiving. All people have holidays to celebrate principles or events.

This lesson gives wonderful opportunity to impress the strength of Christ's character and the weakness of man's. It also shows the results of each: How sorrowful was Peter for denying Jesus! and Judas had such remorse that he hanged himself. It must have been a very trying time. Sin never brings joy. After the Apostles received the "Comforter" on the day of Pentecost they never denied Christ nor faltered in serving Him.

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

1. Why was Peter so weak the night of the betrayal, and so fearless even after?

2. Why was it necessary for Christ to die?

Fourth Sunday, March 28, 1926

Questions for Written Review

1. What kind of men did Jesus choose for His Apostles? Why?

2. Mention three good things he taught them to do.

3. Why do you believe we will all be resurrected?

4. How does this belief help us to live better lives?

Bits of Philosophy

By Nephi Jensen

Success is easier to win than to endure.

Sweetness of disposition comes from meekness.

The best of us are not much better than the rest of us.

The development of fine character is the highest human achievement.

An odd person is one who does the odd things we do differently from the way we do them.

A fool is a fellow who trades the prospects of a life of honorable happiness for the reckless fun of today.

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

LESSONS FOR MARCH, 1926

Preview Questions

1. What lesson do you as an individual, get from the story of "The Good Samaritan"?

2. State what particular act in your life was approved by the Father concerning which He could say "I am well pleased."

3. Have you ever seriously asked your own soul the question "Do I believe?" "Is that Jesus, born of Mary in Bethlehem, the very Son of God, sent by the Father as the great expression of His love for us, with the promise that 'Whosoever believeth in Him should not perish, but have everlasting life?'" If you do really believe and have accepted Him as the Son of God—Savior, Redeemer, Lord—give some reasons why.

4. The Christian world generally declare that miracles have ceased, being no longer necessary, while we declare they belong to the Gospel whenever it is on the earth. What reason have we for this declaration? (See John 14:12, Mark 16:16-18.)

5. Relate some striking miracles which you have witnessed, heard or read of as occurring since the restoration of the Gospel, and which you think properly authenticated and hence should be received as true by a reasonable person. (See Latter-day Prophet" chapter 32, "Essentials in Church History" pages 263-272 and especially Orson Pratt's tract No. 5 on "Divine Authenticity of the Book of Mormon." Also the several books known as the "Faith Promoting Series" by Wilford Woodruff, et al.)

First Sunday, March 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus: what it bids us do. The Baptism of Jesus.

Objective: Baptism is necessary for all in order to enter the Kingdom of Heaven.

(Note: For text and references see Outline in Superintendents' Department of this magazine.)

This lesson will be given mostly as a review of Lesson 8 in our text book which will have recently been given.

Lesson:

To what church do you belong? What is the correct name of our Church? Do you know why it is so named? How do we become members of the Church of Jesus Christ of Latter-day Saints? Tell us of your baptism? (Children may have been baptized in a river, lake or at the Tabernacle, etc.)

Who taught us how to be baptized? (Review Lesson 8 letting the children do the telling. Use pictures and memory gem, "And Jesus when he was baptized," etc.)

What answer did Jesus make to John when John said, "I have need to be baptized of Thee, and comest Thou to me?" And whom did Jesus mean by *us* when He answered, "Suffer it to be so now for thus it becometh *us* to fulfil all righteousness?" Jesus has told us that everyone who would enter the Kingdom of Heaven, must be baptized. He was baptized to show *us* that He wanted to do the will of our Heavenly Father and to show *us* the way, just as He wants *us* to do it today. Was Heavenly Father pleased with this act of Jesus? He is also pleased with *us* when we are baptized in the way that Jesus has taught *us* is the only right way.

Let's see how many of you have already been baptized. (Let children who have not been baptized, express themselves as to their intention. Present to them a paper called "Baptism Roll" on which have been placed the names, age, birthday of each child. Leave space for date when baptized. Place roll on the wall in class room and before Fast Sunday remind children, whose birthdays are coming, to prepare for baptism.)

Lesson 21. The Good Samaritan

Additional References: "Jesus the Christ" (Talmage) pages 439-432, "Life of Christ" (Farrar) page 336.

Second Sunday, March 14, 1926

Lesson 22. Feeding the Five Thousand

Text: Bible and Church History Stories,

Additional References: "Jesus the Christ" (Talmage) pages 333-335, "Life of Christ" (Farrar) pages 214-217.

Third Sunday, March 21, 1926

Lesson 23. Walking on the Water

Text: Bible and Church History Stories.
Additional References: "Jesus the Christ" (Talmage) pages 335-337. "Life of Christ" (Farrar) pages 218-220.

Fourth Sunday, March 28, 1926

Lesson 24. Stilling the Tempest

Text: Bible and Church History Stories.
Additional References: "Jesus the Christ" (Talmage) pages 307-309, "Life of Christ" (Farrar) pages 176-177.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck.

LESSONS FOR MARCH, 1926

First Sunday, March 7, 1926

Topic: The Baptism of Jesus (Matt. 3: 15).

Texts: Matt. 3; Mark 1:1-11; Luke 1:5-25; 57-80; 3:2-22; John 1:6-36.

References: "Jesus the Christ" (Talmage) pp. 121-127; "Life of Christ" (Farrar) pp. 93-102; "Life of Christ" (Papini) pp. 54-57.

Time: When Jesus was thirty.

Place: River Jordan.

Objective: To teach that Baptism by immersion is essential to membership in the Kingdom of God

(See outline in Superintendents' Department.)

Suggestions:

As we read the text what causes us to think that John the Baptist felt that baptism was necessary for entrance into the Kingdom of God?

Why did Jesus Christ ask to be baptized by John? Why did Jesus insist that John baptize Him?

What causes us to think that Jesus was baptized by immersion?

Tell in which way Our Father in Heaven showed His approval of Christ's baptism. Lead the children to see that Jesus not only taught others what was necessary for salvation, but also set the example. In the lesson of Jesus and Nicodemus He told others what to do, but today's lesson shows us how it must be performed. Jesus was greater than John but Jesus recognized John's calling.

Stimulate the children to look forward to the time when they will be old enough to be baptized by some one in our Church having the right to baptize.

Have the children tell how the members in their homes were baptized and by whom they were baptized.

Memory Gem: Use same suggested for story of Jesus and Nicodemus.

Song: "Baptism" page 27—Francis K.

Thomasson's Primary and Kindergarten Songs.

Rest Exercise: The big thought is obedience to law. Let the children suggest ways and means by which Heavenly Father sends us helpers to prepare the ground for planting; the warm wind to melt the snow and to carry off the dead leaves from the garden bed; the sun and the rain. After the discussion on each topic let the children represent the wind blowing, the sun shining and the rain falling.

Second Sunday, March 14, 1926

Topic: Christ Feeding the Five Thousand.

Texts: Matt. 14:13-21; Mark 6:30-44; Luke 9:10-18; John 6:1-13.

References: "Jesus the Christ" (Talmage) pp. 332-335; "Life of Christ" (Weed) pp. 172-177; "Sunday Morning in the Kindergarten. Lesson 44."

Time: The Feast of the Passover.

Place: On a mount near sea of Galilee.

Objective: Seek ye first the Kingdom of God and all else will be added unto you.

Suggestions: Show picture of Christ feeding the five thousand. Lead the children to see that these people had heard of the good works of Jesus and wanted to know more about Him. Help them to realize that Jesus was tired, and when He found out that the people wanted more spiritual food, and were willing to forget their physical selves to get it He fed them physically as well as spiritually.

Memory Gem:

"I'm glad my blessed Savior
Was once a child like me,
To show how pure and holy
His little ones might be.
And if I try to follow
His footsteps here below—
He never will forget me,
Because he loves me so."

—Emily H. Miller.

Songs: "Little Purple Pansy"—D. S. S.

Book, p. 127. "Jesus Once Was a Little Child"—Primary Songs.

Rest Exercise: Carrying over the thought from last Sunday, lead the children to see that the ground is ready for us to do our part. Let the children suggest what we do first (dig the soil, rake, pick out rocks). After they have suggested let them sing and dramatize the following words to the tune of "Here we go Round the Mullberry Bush."

"This is the way we dig our ground, dig our ground, dig our ground. So early Monday morning."

Then change the words to raking, planting, and sprinkling, using same melody.

Let the children suggest the kind of seeds they want to plant.

Third Sunday, March 21, 1926

Topic: The Raising of the Daughter of Jairus.

Time: While preaching to Publicans and sinners.

Place: Nazareth.

Texts: Matt. 9:18, 19, 23-26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56.

References: "Sunday Morning in the Kindergarten," Lesson 45; "Jesus the Christ," pp. 313-315; Weed's "Life of Christ," chapter 31.

Objective: To teach that we must have faith and trust in the power of God and His servants if we want to be healed.

Suggestions: Show the picture to the children, let them tell what they can see in it. Then let them tell of the members of their family, or themselves; of how they have been administered to by elders. Lead them to see that even if Jesus was taken from the earth, He left His power to heal with our Elders.

Show the children how necessary it is to have faith and to trust in this wonderful power. And that when we ask to be healed we must feel that Heavenly Father will heal us if it is best, but sometimes we pray and feel badly when our prayers are not answered. We must trust our Heavenly Father and know that He will give us what is best for us.

Memory Gem: Same as last Sunday.

Songs: "The Heart Garden"—Francis K. Thomasson's Kindergarten and Primary Song Book.

Rest Exercise: Have children name the kind deeds they may do for each other; for brothers and sisters; polish shoes, wipe dishes for sister, amuse the baby, etc. Let the children dramatize these suggestions.

Fourth Sunday, March 28, 1926

Topic: Jesus and the Children.

Time: Just after Jesus had delivered His sermon on shores of Gallilee.

Place: Borders of Judea.

Texts: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

References: "Jesus the Christ," Talmage, pp. 475, 476; Weed's "Life of Christ," chapter 52.

Objective: To teach that by being pure in heart we shall return to the presence of our Heavenly Father.

Suggestions: Show pictures of Jesus when twelve and then as a man. Let children look at them, then tell what they see. Then tell the story leading them to see how much Jesus loved little children, because they were pure and innocent, and that they should always remain pure and free from evil if they want to return to Heaven and live with Heavenly Father. Lead them to see how they will be blessed if they have pure, clean thought. If they don't think naughty things they won't be naughty; good thoughts make good boys and girls. Stimulate them to want to be like our great men and women. All of our great men and women, when little children, had good thoughts and a great desire to be something worth while. Lead them to see that our thoughts make us. The people in penitentiaries today are there for no other reason than they had the wrong kind of thoughts when small. Jesus was great, good and kind when a boy, so He couldn't help being the kind of man He grew to be.

Memory Gem: Same as last Sunday.

Songs: "Jesus Once Was a Little Child," Primary Song Book; "Dearest Jesus May I be," Francis K. Thomasson's Song Book.

Rest Exercise: Heavenly Father loves all the children so much, and He wants to make them happy, so He has given them a beautiful place in which to live. Ask children to name some of the beautiful things in nature at this season that He has given us. Where have the birds been? The little plants awakening; the trees rocking in the warm winds. Let them dramatize them as they suggest them.

Preview Questions for March

1. Why did Christ say, "I have need to be baptized of thee?"
2. Why is baptism necessary?
3. How did Christ show us by Feeding the Five Thousand that there are three different kinds of hunger?
4. Why did Christ grant Jarius' wish as soon as he had asked?
5. How can we help children to see the difference between asking in faith, and asking in doubt?
6. What did Jesus mean when He said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom?"

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

CAN RELIGION BE TAUGHT?

(Condensed from the Atlantic Monthly
and printed in the "Reader's Digest,"
October, 1925)

By Charles M. Sheldon

The historical fact is that the unlettered disciples of Jesus went out into the pagan world and began to obey His command to teach the whole world religion. And they obeyed the command so well that what we know as Christianity was established as a ruling force in the history of the human race.

If we are going to be able to answer the question, "Can religion be taught?" we must first of all find out what Jesus told His disciples to teach. When we bring it all together we are amazed to find that the greatest of all religious teachers did not teach any system of theology. All He taught was life as it ought to be lived. That to Him was religion. It was all condensed into two articles, of one creed: supreme love of God, and love of one's neighbor.

Of course this creed had some detail. We find on expanding this teaching that it includes every item of human behavior. This simple thing known as religion means purity, meekness, mercy, peacemaking, justice, kindness, righteousness, brotherhood, forgiveness, faith, redemption, God, future, hope, love—the basic virtues of mankind, about which there can be no doctrinal dispute.

But what has the human race done to this teaching? It has woven into His basic teaching about human behavior the most intricate tangle of philosophy and metaphysics. It has made certain creedal statements necessary to salvation. It has divided the Christian world into sects and denominations, some of which have violently denied to others the right to call themselves true Christians. It has magnified the importance of certain words and theories about which Jesus Himself never uttered a word. It has involved the basic matter of human behavior toward God and the Neighbor with non-essential and trivial discussions over doctrines that have nothing to do with the way a man behaves. Mankind has not been willing to accept a religion so basic as the religion of Jesus, because it means

doing the things He taught. It is, indeed, easier to give assent to the Westminster Confession than to love one's enemies.

It is because the whole definition of religion has been obscured and debased by all this doctrinal and formal treatment of it by theologians that the problem of introducing the teaching of religion into educational system has become a matter of debate and fierce argument, and refusal to acknowledge the right of religious training except in the home and in the church.

There are 32,000,000 children attending the public schools of this country. In thirty states there is no prohibition of Bible-reading, but custom bars the discussion of religion by the teachers, except the historical discussion or teaching of the religions of the world, like Islam or Buddhism, as they are a part of the history course. In twelve states the use of the Bible in any form is forbidden. In six states Bible-reading is a part of the school course. It is a principle, it is said, that Church and State must be separated. That principle, as it was intended by the framers of our Constitution, seems sound. But, while it may be good statesmanship to separate Church and State, it is poor education to separate a human being from religion. And it is a pitiful fact that in this republic there are, according to the census, over 27,000,000 American children and youth under twenty-five years of age who are not enrolled in any Sunday School and receive no systematic religious instruction. In other words, 66.5% of all the youth in America are not enrolled in any religious schools, either Sunday or week day.

Our system of public education covers about every subject of human knowledge except religion. I was compelled in my university course to study the lives of Caesar, Napoleon, Alexander, Frederick the Great. I was obliged to read about the scoundrels and liars and depraved personalities of the human race in the different centuries, beginning with Nero and coming down to Benedict Arnold. I had to study them and their abnormal career—but not a word about Jesus or His matchless teaching. I am quite sure that the students of my time were more familiar with, and those of this present time are more influenced in the schools by the lives of pagan men and women

than the life of the Best Person who ever lived. In the midst of all the emphasis put on the material and militaristic side of human life, the only religious education the schools ever gave me was confined to a few chapel talks and the voluntary religious organization we ourselves started.

What insuperable difficulty would there be in putting the life of Jesus into a public-school curriculum? What sectarian interpretation could be put upon the Ten Commandments, or the Beatitudes; or, for that matter upon the entire life of Christ? I believe the seriousness of the problem is more apparent than real, and in practice it would be found that a regular course in the life of Jesus, taught by the average teacher, would not become a course of personal interpretation of disputed doctrines, but it would become a study of Him who taught the way of life. The danger arising from studying and teaching any part of the Bible in our schools is insignificant compared with the danger of not teaching it at all.

If religious education cannot be taught, why did Jesus tell His disciples to teach it? If it can be taught safely only in the church and in the home, how about the millions of youth that never have any religious instruction in either of those places?

The need of some form of religious instruction hardly calls for argument. All thinking people agree that fully developed life must have something more in it than the accumulation of facts. Even if the facts are necessary for comfort and physical happiness, there is something lacking. Religion cannot be taught in our education system if by religion is meant controversy over matters that are not connected with behavior. But if true religion cannot be taught in our educational system, then the system is wrong. If it can be taught, in the name of Him who came to give us life abundantly, let us incorporate it into the very heart of our schools. For education without religion is more than a blunder—it is a falsehood; and if we do not teach religion in the schools we deserve to suffer as a nation and go the way of all those nations that have thought more of accumulating facts than of making life.

To sum up: If religion is theology, and doctrine, and creeds made over disputed definitions of God and theories of

man's destiny, it cannot be taught in our schools.

But if religion is love to God and man, it can be taught anywhere and it ought to be taught in our schools. If it is not taught, our whole educational pyramid will continue to wobble on its pinnacle instead of resting firmly on its base.

Four Million Farm Children Virtual Pagans

"More than 4,000,000 farm children in America are virtual pagans,—children without knowledge of God, and are developing tendencies which we, from the supposed tower of our superiority have derided in other lands and less enlightened times."

This startling statement I have just copied from the cover of a book entitled, "Empty Churches," by Charles Josiah Galpin, in charge of the division of Farm Population and Rural Life, Bureau of Agricultural Economics, United States Department of Agriculture. Mr. Galpin has done a monumental work in rural economics and sociology and is still doing great things.

"And this is all the little books sets out to do—," Dr. Galpin says, in his preface, "to take everybody to the rural communities with wide-open eyes, to see the empty churches, the children without God, the farm tenants without religion, the parsons on the run for the city, and the beginnings of a new type of rural church."

Dr. Galpin's astounding statements will be shocking to thousands of people who hear them. They may, however, lead to a real reformation, a thing that Godless America needs.

We Americans have legislated God out of our schools and our children into the Godless places and then find ourselves surprised that our most beloved Republic turned almost heathen, if not quite.

The mission of week day religion becomes more important as the days pass, and if our Religion Class workers from the top down will buckle to and create a week-day educational system that they can create with the organization they have now at their command, the church may do much towards aiding in saving that beloved constitution that is now hanging by a thread. For this nation cannot long survive a "virtual pagan" nation.

"One o' de sad thing 'bout dis life," said Uncle Eben, "is dat it's so much easier to depend on de enmity of yoh enemies dan on de friendship of yoh Friends."—*Washington Star*.



CHILDREN'S SECTION

Revolutions and Resolutions

By Estelle Webb Thomas

Granny had been giving the children a little bed-time talk about New Year's resolutions. She had dwelt lightly and kindly on each child's particular weakness or bad habit and suggested that each resolve to overcome that failing before the new year, that began on the morrow, should grow old. Each of the five little boys, for Chaddie and his two little brothers were visiting Freddie and Bit Brother that evening, had been wonderfully impressed, and secretly or publicly resolved to be a different boy in the future. To be sure, Bit Brother who had always considered himself fairly perfect, had not taken Grannie's talk so much to heart as had the others. He had allowed his baby mind to wander in idle conjecture as to the difference in the Resolutions she was advising, and the Revolutions that Daddy was talking about at dinner. He had gathered that Daddy's Revolution was something very undesirable, indeed, while here was Granny suggesting that everyone make a few of their own, to celebrate the coming new year. O, well! Grown folks were incomprehensible, it was no use trying to understand them. Bit Brother yawned, and gave up the attempt. At this instant the old clock in the hall announced the hour of seven, and the three older boys began that frantic search for caps and coats which always precedes a small boy's departure; their good resolutions to always hang up these necessary and illusive articles not having been formed when they cast them off an hour or so before.

When Freddie's invitation to the New Year party at the home of his

teacher had arrived, Bit Brother had experienced a distinct sensation of injury. To be sure she was not his teacher, but Bit Brother thought that any one ought to know that he should not like to stay at home while Freddie went to a party. And Freddie, when he saw Bit Brother's disappointment, made the Spartan resolve to stay at home, too, but Mother saved the situation with the announcement that Chaddie's Mother and Daddy, himself and little brothers were coming for New Year's Eve, and were to stay the night and New Year's day. This solved the problem of what to do with Bit Brother, beautifully. He was to have Harry to sleep with him in his own little bed, an event which had never occurred before, so it was without a qualm that Bit Brother watched his beloved Freddie depart jubilantly with the other boys party-ward.

They had no sooner gone than Grannie said briskly, "Time for the Sandman!" and began unbuttoning things. That was the worst with women-folks, thought Bit Brother, still philosophizing on the peculiarities of grown-ups. They never were content to let well enough alone. Now, he would have been content to sit cuddled against Granny's knee, (he had politely resigned her lap to Harry,) indefinitely, gazing into the fire and listening to the cheerful clatter made by his mother and Harry's, as they washed dishes in the kitchen, or the deeper hum of their fathers' voices in the next room, still discussing revolutions, perhaps. But here was Granny, rushing them cheerfully, but inexorably to bed.

She and Mother was always doing something, thought Bit Brother resentfully, if it wasn't washing him, it was

putting him to bed, if it wasn't putting him to bed, it was getting him up!

Perhaps it was to punish him for his rebellious thoughts, or perhaps to allow him to enjoy the novelty of sleeping with Harry, but at any rate the Sandman failed to arrive at the usual time. As the two little boys lay whispering and giggling or listening to the murmur of the grown folks' voices in the room below, a sudden daring idea came to Bit Brother. He would take Harry to Gooseville! To be sure he had never gone without Freddie, and the thought of attempting it on his own initiative rather appalled him, but it would be a great lark, and Harry, once the subject was broached him, was for it with all his little heart. His big brown eyes, which had begun to wink long winks, became wide and bright at the suggestion, and Bit Brother once committed to the venture, could not back out with dignity.

The magic rug was astonished and not too well pleased at the sudden apparition of two tiny sleeper-clad figures demanding transportation to the Enchanted Forest. He was so comfortable, basking before the dying embers, that he hated to be disturbed, and crossly pretended not to understand, though he knew well enough what was wanted: and poor Bit Brother had to struggle over the magic incantation, "Shadrack, Meshek, And-Into-Bed-You-Go!" before the rug slowly arose and wafted its tiny passengers through the window into the cold white starlit night.

Such tiny forlorn little figures they looked, wee white ghosts gazing fearfully into the dense black shadows of the Enchanted Forest, that Robin Redbreast waking suddenly and seeing them there, cried out shrilly, "The babes in the Woods! It's the Babes in the Woods come back again!" At this sharp raucous cry the little travelers started involuntarily, and clung more tightly together than before. Indeed, I doubt if they would have dared ven-

ture further into the forest, had not another little wayfarer appeared at that instant who offered to accompany them.

The newcomer was even smaller than Harry and Bit Brother, and even more scantily dressed, for while they wore nothing but their little woolly sleepers, he had only a broad blue sash, which was tied in a jaunty bow in the back. Across the front of this were the gilt figures 1926. At second glance, the boys saw him to be nothing but a fat pink baby, but so gay and confident was his air, and so unmistakably friendly, that they felt strangely reassured and encouraged by his presence. He asked where they were going, and when he found their destination was Gooseville said suddenly, as if on impulse, "I'll go with you! Yes, I believe I will!" and laughed so heartily at this simple statement that the very icicles on the bushes jingled, and Harry and Bit Brother looked perplexed. "You see," explained this queer baby, when he noticed their bewilderment, "Father Time never sends any of us there, they do not need New Years, you know, for things just stand still with them and nothing changes, ever."

"O, are you the New Year?" inquired Harry, who remembered to have seen pictures that somewhat resembled this infant.

"I will come into that title at twelve o'clock tonight," replied the baby, "At present I am just one of the Future Years."

"And where did you come from?" inquired Bit Brother, mainly for the purpose of making conversation.

"Out of the Nowhere, into the Here!" said the baby, airily, and then he added, with a shade of irritation, "But if we are going to Gooseville we must be on our way, for I must be back to receive my title from Old '25 at midnight."

"Will you visit all the parties where they are waiting to watch the Old



"What is That!" gasped Bit Brother

Year out, and the New Year in?" asked Harry, thinking of his brothers at the home of the teacher, for that purpose.

"No, indeed!" answered the little New Year, decidedly. "I receive my title at the Top of the Morning, and nowhere else."

"Freddie will be disappointed," said Bit Brother, wistfully, a picture of Freddie's eager face in his mind, waiting for the appearance of the New Year.

"And who may Freddie be?" inquired that small personage, and added carelessly, "Let him look at the clock, he can tell when I come by that!" Bit Brother stared at him, aghast. To think of any one, even a Future Year so benighted as to not know who Freddie was! Who might Freddie be, indeed! He might be the hub of the universe, and was, to Bit Brother, and the New Year fell appreciably in his estimation by this flagrant display of ignorance. That young person, however, unconscious of his slip, was holding out for their inspection an enormous ledger,

that seemed far too large for one of his size to carry.

"Doesn't that look heavy?" he asked, holding it out on one pudgy hand, "But it isn't a bit, because it's perfectly blank, not a scratch in it. It's the blots and mistakes that people make that makes them heavy. Sometimes the Old Year can hardly stagger away under his records." Harry and Bit Brother looked properly impressed, and the New Year continued, "This is my Plan Book," producing a slender volume from inside his sash, "Plans for weather, inventions, and so forth." Then replacing it he asked abruptly, "And just what are your plans? I mean why are you going to Gooseville?"

Bit Brother looked at Harry, and Harry looked at Bit Brother. They had not really made any plans at all, but to such an efficient fellow as the New Year seemed to be, they were afraid to confess it.

"Perhaps we will start a New Year's Revolution," ventured Bit Brother, after a moment. Although very hazy on the subject of Revolutions, it was the only thing he could think of at the

moment. The little New Year looked at him curiously, longing to ask, what a New Year's Revolution might be, but hating to appear ignorant before these infants. Perhaps it was something he should know about. He hadn't been able to remember half the instructions and information that Father Time had hurriedly given him at the last moment, that it might be fresh in his mind. At any rate he would wait and see. Even if everything was new and strange to him, he didn't intend to show it if he could help it.

The Enchanted Forest seemed very dark, indeed, and the way much longer than Bit Brother ever remembered it before.

The three little figures kept close together on the narrow path, and all three started violently when there suddenly sounded through the shadows the most lonesome and forsaken wail that one could well imagine. "Wh-What was that?" gasped the little New Year, quite forgetting his importance, and clutching Harry's arm in a trembling little hand.

Again the wail, more dismally heart-rending than before, and nearer, as if some lost soul were seeking company this cheerless night.

"O, that must be the Purple Cow!" exclaimed Bit Brother, suddenly remembering that Freddie had told him about how the Purple Cow was always kept in the Enchanted Forest, where no one could see her, her only companion being the wild and dreadful Night Mare, and only allowed out at nights to punish and frighten little children who had eaten too much candy or cake. Of course this usually happened on a holiday, and perhaps even now the Purple Cow was bound for the bedside of some hapless little offender.

The children quickened their pace. "Are-are there many Purple Cows?" asked the little New Year presently, when they had left the Purple Cow among the purple shadows far in their

wake. "Just one," replied Bit Brother, and Harry repeated,

"I never saw a Purple Cow,
I never hope to see one;
But I can tell you here and now,
I'd rather see than be one!"

"Goodness, yes!" acceded Bit Brother, trying to picture handsome, brown-eyed Harry as a great mournful purple cow, and failing miserably in the attempt. "But look! What's that?" he whispered fearfully, shrinking back and drawing the others with him. Directly before them, high in the air, shoulders touching, and snowy garments flip-flopping in the wind, danced the frightfullest row of specters one could find in a night's journey. What made them doubly grew-some was the dreadful fact that not a head was to be seen among the lot. Square off at the shoulders had each been beheaded, and now they danced and shook with goulsh glee at the spectacle they presented. Suddenly the door of a tiny cottage, which the boys in their fear had not noticed, opened, and a ray of light fell across the snowy lane and illumined the silent specters. As if ashamed of being found out for what they really were, they suddenly stopped dancing, and fell decorously into the familiar spectacle of a week's laundry, hanging limply on the line.

The boys laughed shakily at their foolish fears of a moment before, and were just proceeding on their way again, when they were halted by a sharp voice from the open doorway.

"Who's there?" called Cross-patch, shrilly, for in their flight from the Purple Cow the boys had gone far afield, and were entering Gooseville by way of the lane in which she lived.

But with one accord the three little figures sped noiselessly down the lane, leaving a mystified old lady behind them, who slammed the door and remarked crossly to her cat as she resumed her spinning, "Only the wind



"Their expectancy turned to disappointment"

whipping the clothes line, I suppose, but it sounded like some of the boys laughing. Lucky for them it wasn't."

As the starry lights of Gooseville appeared, the little New Year asked abruptly, "How are you going to start your Revolution?" Bit Brother remembering the custom in Gooseville of ringing the church bells on important occasions, decided that would be his first move. In truth, Bit Brother had no more idea of how to start a revolution than you would have of how to start to Mars, and was trusting to the inspiration of the moment to make his bluff.

The Little Church around the Corner looked like a slim white ghost pointing skyward, and it took some courage for the little adventurers to open the unlocked door, climb the dark stairs to the belfrey, and start the silver-toned bell aringing.

At its first peal the Goosevillians, most of whom were preparing for bed,

for they heartily believed the old maxim about early to bed, started as though they could hardly believe their ears. Shoes were dropped with thumps that woke the babies in their old fashioned cradles; clocks being wound for night were set down with a suddenness that seriously jarred their inner mechanism; and mouths fell open in blank astonishment.

People stared stupidly at one another. What *could* be the matter? Was there a fire? Necks were craned hurriedly from windows to be confronted by the cold whiteness without.

Well, something, undoubtedly was up. Men began laboriously pulling on shoes but just discarded, women completed sketchy costumes with an all-enveloping shawl, and all came troup-ing from their warm cozy corners toward the public square, talking excitedly as they came.

It was surprising and rather disconcerting to find the authors of the com-

motion merely three shivering little boys in very inadequate costumes. The Goosevillians halted, shivering, too, and looked rather foolishly at one another.

All the villagers were there by this time, except King Cole, who was suffering from a severe attack of gout, the queen, who would not leave his bedside, Doctor Foster, in attendance upon his Majesty, and Mother Goose, who was helping out of neighborly kindness.

"Perhaps the King is dead!" whispered someone in an awe-struck tone. "Nonsense!" said another sharply, "King Cole is good for several thousand years yet; it isn't that!"

"Why it's Bit Brother!" exclaimed Boy Blue, peering at one of the silent visitors intently.

"So it is!" said Jack Horner, "Why did you come at this time of night, Bit Brother, and where is Freddie?"

Yes, where was Freddie? Bit Brother wished for Freddie as he never had before. If only he had not undertaken this foolish adventure without his older brother. But here were Harry and the little New Year waiting expectantly for him to make good. So, in a little quavering voice he answered, "I—we've come to start a New Year's Revolution."

"A New Year's Revolution?" echoed the Goosevillians blankly.

"Yes," exclaimed Bit Brother, "A revolution is—is—is a—a—" he faltered, trying to think of some phrase of his father's or grandmother's that would explain simply what a revolution was. Rescue came from an unexpected source. "A revolution is a revolt of the people against constituted authority," proclaimed Little Willie, who you remember, learned to read and spell, who always went to school in time, and learned his lessons well.

The Goosevillians were thunder-struck. Revolt against authority! What was the matter with Old King Cole? What, indeed! The very idea!

Who put such notions into the child's head? He had better run home and wait until he was older before he began meddling in politics.

Poor little Bit Brother felt very unpopular. Harry and the New Year were looking at him sadly, their eager expectancy turned to disappointment. He essayed another explanation, but by now the Goosevillians were talking so loudly and excitedly, and all at once, that his baby voice could not be heard at all. Cross-patch, who was more than usually out of sorts, feeling that the very clothes on the line were bewitched and longing to blame some one for her irritation, had just said a very surprising and shocking thing. "O, I don't know that King Cole is perfect," she remarked airily. "Seems to me he is getting pretty old and careless. I shouldn't object to a change myself." A storm of protest greeted this treason. But the Candle-stick-maker, who everybody knows had always had a soft spot in his heart for Cross-patch, rallied feebly to her banner. "I hear revolutions are all the fashion, and kings are going out." Mrs. Simon, who had long wondered what was to become of her poor son, had a brilliant idea. Perhaps Simple Simon, who seemed fitted for nothing, was the logical successor to the throne. "Of course, I have nothing against King Cole," she explained, hastily, "But if we are going to have a revolution, anyway, I cannot think of a kinder, more easy-going king than my Simple Simon would make!"

"I'll have a holiday every other day, and a big feast at the palace!" shouted that hopeful, feeling the crown already upon his head, the scepter in his hand. "And nobody will ever have to work, or anything!"

"Long live King Simple, may his life be as full as his head is empty!" cried Tom, the piper's son, blowing a loud blast on his pipe.

At this the children all began to shout, dancing wildly about the jubilant



"Simple Simon already felt the crown upon his head."

Simple Simon, while their parents began loudly scolding, vainly trying to be heard above the din.

"Here, here!" exclaimed a voice of authority, and Mother Goose, indignation bristling from every flounce of her gown, bore down upon them sternly.

"Tell me, what does all this racket, and bell-ringing, and whatnot mean, just as we get the King into his first easy slumber?" she demanded from the suddenly silent and abashed villagers. "What does it mean, I say?"

"It was him," mumbled Simple Simon, after an uncomfortable silence which no one seemed anxious to break. "He done it, he started everything!" He pointed a shaking forefinger at Bit Brother. Feeling somehow very much like a culprit himself, he hastened to place the blame on someone else.

"Why, it's the baby brother himself!" said Mother Goose in a changed tone, peering at the wee visitors. "And two little friends with him, I'll be bound! And pray, what have these babies been doing to cause such a commotion as to bring the whole town out of it's beds?"

"This was not what I meant to do, Mother Goose," piped up Bit Brother, encouraged by his old friend's appearance on the scene. "Granny told us about making New Year's revolutions, not to do the things we do now that aren't nice, like saying, 'Wait a minute,' and not hanging up our hats, and things like that!" An expressive "Oh!" came from the subdued Goosevillians. "And always remembering to say, 'Please,' and 'Thank you'." added Harry, shyly.

"Very good and worthy resolutions, I'm sure," commended Mother Goose, "but what in the world has that to do with this hub-bub?"

"Well, Mother Goose," said the Candle-stick-maker, smoothly, feeling it would be better if Mother Goose never knew the whole truth of the matter, "There was a misunderstanding, that was all. I am sure we are all willing to pardon these little boys, and let the matter drop!"

"Humph! I'd like to know what you are pardoning them for!" said Mother Goose, suspiciously. "And as for letting it drop, that's the last thing I intend to do! If ever good resolutions

were needed it is right here in Gooseville! I am afraid King Cole and I have been too easy on you!" Her sharp eyes spied the little New Year, now glancing nervously at the town clock. "So this is the little New Year, is it, Bit Brother?" she exclaimed heartily, "Well, here is a scheme! You may all tell your good resolutions to this little fellow, and let him enter them in his book, there. Then we will ask him to come a year from tonight and tell us how well they have been kept."

"I resolve to keep my place, hereafter," said Simple Simon, who aside from feeling rather guilty because of his aspirations to the crown, loved the sound of his own voice and was usually the first to speak on such occasions.

"I will try to be less sleepy," said Boy Blue, shyly, and Jack Horner announced valiantly, "I won't be so—so —," "piggish," prompted Mistress Mary. "You had better make a resolution to be better natured!" retorted Jack. "I'll not! You'd better—" but Mother Goose interrupted Mary sharply. "You had both better resolve to be less quarrelsome. Any more?"

"I think I'll make a resolution," began Cross-patch, slowly, and everybody gasped, "to not come when the church bell rings except on the Sabbath day. At other times it always means some foolishness like this!" And she marched off down the lane, without a backward glance.

"Well, if I've got any faults I resolve to try to overcome them," said the Butcher, yawning, "And further than that, I resolve to be in bed in fifteen minutes!" And with a sleepy "good-night," he turned his broad back on the company and started homeward, his bustling little wife by his side. The little New Year looked up. He had been writing so steadily that his fat little fingers ached at the unaccustomed task, and he disliked using so much

space in his ledger for such inconsequential people as the Goosevillians, anyway. "Wouldn't that be a good resolution for all the rest?" he asked Mother Goose. "Then I could put ditto marks under the Butcher's resolution, and go, as I must not be late, you know!"

"Yes," she replied, in a rather weary tone, "I suppose that would do as well as any other way. I haven't much hope for a permanent reformation in any of them. They have been as they are for several hundred years, and it is not reasonable that they could be changed in a single evening by two little boys and a baby."

The little visitors looked quickly at one another, wondering just who deserved the epithet, "baby." For you know it is very hard on a little boy's dignity when grown folks will not recognize that he has left the baby class. "She can't mean me!" thought Harry and Bit Brother, and each glanced compassionately at the tiny New Year. But it never occurred to that important little personage that Mother Goose would dare call him a baby.

"She means two babies and a boy," he thought, and rather pitied his little escorts.

"And now I am going to send you home on the White Gander," said Mother Goose, calling that faithful bird to her, and lifting the boys to his broad back. The villagers were beginning quietly to disperse. "Time tiny boys were in bed, and the New Year mustn't be late, as he says. And let me tell you, Bit Brother," she called after them, as the White Gander sailed smoothly toward the dark forest, "The role of reformer is usually a hard and thankless one, and I wouldn't try it again until I was older if I were you. And whatever you do, dear, never start another revolution!"



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:
 Best original verses of not to exceed twenty lines.
 Best original stories of not to exceed three hundred words.
 Best amateur photographs, any size.
 Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Jimmy's Christmas

Jimmy lived with his mother in one of the rude tenements of the big city of Brooklyn. There were very poor and often went without food for days. His mother made shirts, at times, for a large factory, but, because of the dim lights of her home, she was slowly losing her sight and could, therefore, no longer compete with the more rapid workers. Jimmy was only ten years of age and could not realize the anguish of his mother over her plight.

Jimmy did all he could to help, carrying the bundles of sewing to the factory and obtaining the new orders after school hours.

It was getting near Christmas—only two more weeks till the great day would be upon them. Jimmy's greatest wish was to own a bicycle, with which he could run his errands for his mother and get to school on time.

One day Jimmy came into their only room, tip-toeing softly to the door in order to rush in and surprise his mother with an extra large package of shirts. As he opened the door, his laughing face changed to dismay,

for—there kneeling upon the floor, tears streaming down her face, was his mother, pleading with her Almighty Maker that her sight might be restored, for Jimmy's mother had gone blind.

The next morning Jimmy left school and went in search of work that he might care for his mother and earn sufficient to take her to an eye specialist. He came back at night, sobbing softly to himself, for he had not found a job. They retired early with not one bite of food to eat. But, before climbing into bed beside his mother, he whispered gently—"Mother, do you really think the Lord hears me? He hasn't helped me to find work yet." His mother answered bravely, "Be patient, my little son, the Father always hears."

Early next morning Jimmy arose, brushed his hair and set out in search of work. He knew he must work or they would have nothing to eat. It was very cold and Christmas was only a week away.

As he was hurrying along the business section of Brooklyn, his foot tripped and he stepped on something bulky

and, looking down, he saw a large folder or pocket book, heavy with papers. Upon the leather case he read the name, "J. R. Golding." He remembered the name, he remembered the man who had so often told him curtly that he needed no more help in his great offices. A feeling of revenge stole over him, prompting him to keep the pocket book with its many bills and papers, and to use the money for his mother's eyes. Then the bigger and better Jimmy asserted himself and he hurried bravely to the office of the great financier.

The secretary met Jimmy at the outer door and, recognizing him as the boy who had so persistently inquired for a chance to work, would have thrust him out, but Jimmy, unafraid, spoke up and said, "This is mighty important, sir," and without waiting for permission, brushed past and ushered himself into the private office.

Mr. Golding looked up from his morning paper, scowling at the intrusion and demanded what he wanted there again.

Jimmy, no longer in fear of the great man, stepped firmly to his desk and laid the bulging folder before him. The great realtor started forward eagerly, recognizing the valuable stocks and bonds for which they had searched for hours and which no money could replace.

When the secretary entered the room, he found the business magnate and the small boy in interested conversation. "Two important business men to see you, sir," said the secretary and Jimmy rose to leave, but Mr. Golding held out a restraining hand. Holding out the folder, he said, "This is the priceless package of stocks that I lost last night when leaving my car, and this, sir, is the young gentleman who found them. Behold a new member of the firm of 'The Golding Realty Company.'"

Jimmy had told Mr. Golding of his

mother's condition and had also expressed his wish for Christmas in order that he might help her. That day Jimmy went back to school and that day the greatest eye specialist in the city was sent to the humble home and pronounced the case curable.

Early Christmas morning, bright and early, Jimmy got up and, running to the corner where he had hung his stocking, there he beheld the finest bicycle that ever a boy could ride. But the greatest gift of all was the sight of his mother restored.

Age 12

Jack Kleinman,
Mesa, Arizona.



MY THREE BROTHERS

Photo by Pearl L. Jenkins

Age 13. Hinckley, Utah

The Sunset

I am a sunset cloud,
Away in the western sky;
Above the distant mountain
Quietly I lie.

The last rays of the setting sun
Shine through my billowy fold,
Tinting my snowy white,
To a mist of shining gold.

Quickly I flush a rosy pink
Ere my golden beauty die;
My blushes warm the scenes
That far beneath me lie.

The sun has gone from heaven,
The beautiful day is done,
And quietly out into the blue
The stars come one by one.

The birds have sung their evening
song

An tucked their heads neath their
wing;
The silver moon comes up in the east
And beauty reigns supreme.

While on the earth below
Everything is sweetly sleeping;
Alone o'er the beauty of night
I my watch am keeping.

Age 14. Eliza Carpenter,
Bloomington, Utah



OUR BABY GRANT

Photo by John L. Jenkins
Age 14. Hineckley, Utah

'The Savior Came to us in December'

In Bethlehem, the story goes,
A little child was born;
Low in a manger he was laid,
The first glad Christmas morn.

That child is now our Savior King,
Of Him we sing today;
And may glad bells o'er all the earth
Ring out the gladsome day.

O glorious little Christ-child!
He was given on Christmas Day—
In His name let children
Give the best they may!

Age 12 Gladys Romriell,
Star Route, Box 2,
McCammon, Idaho.

My Pony

I have a buckskin pony,
Her height is four foot eight
She surely is a runner,
And she has an easy gait.

I keep my pony on the farm,
And when I'm out of school,
I ride my pony o'er the hills,
And swiftly—as a rule.

I feed my papa's horses
Quite early in the morn;
I drive them from the pasture
And put them in the barn.

When papa's in the field,
And he wants some water quick,
I jump upon my pony,
And the errand is no trick.

She climbs right up the steepest hills;
She can almost jump a house,
She surely is a dandy—
And her name is "Nellie Mouse."

Howard Forsyth,
Age 13. Magrath, Alberta, Canada.

The Pet Cow

When I was a little boy about four
years old, my papa gave me a little
heifer calf and I called her Jersey.
She had two of the prettiest little
horns. She was a thoroughbred Jer-
sey. When she was about twenty
months old, her first calf was born.
It was a steer calf, and it was black and
white. I called him Dick. When
he was six months' old we killed him.
The next year she brought me a little
heifer calf and I have still got the lit-
tle heifer.

One day I had a sore foot and
mama took me out to the barn and
Jersey came up to me and smelled my
foot. She acted like she felt sorry for
me. The next fall she got into the
alfalfa and was bloated. Papa and

mamma tried to save her, but they could not and she died.

Age 8 Albert Crawford,
Route 3, Box 87,
Emmett, Idaho.

My Pet

I have the cutiest little pup,
His name is Fluffy, too;
And although he's not yet grown up,
He finds the queerest things to do.

He spills his milk upon the floor,
And then begins to lick it up;
He walks around and sits down to explore,

He's the naughtiest little pup.

But I like him just the same,
And that he likes me is true.
He has the dearest little name,
Now don't you think so, too?

Age 9 Geraldine Stokes,
428 North Yale Ave.,
Burley, Idaho.

Santa Did Come

Flossie Fisher was sitting by the fire. John Hopover came in and was going to hang up his stocking. Flossie Fisher threw up both hands and laughed.

"Why, John Hopover, that's a good joke on you. Santa Claus won't come tonight. Why he don't come on November the 8th."

John Hopover began to cry.

Tommy Kirby said, "Why are you crying, John?"

John said, "I thought sure old Santa would come tonight, it snowed."

"Don't cry, John. Hang up your stocking anyway," said Tommy; "Old Santa might come tonight."

So John Hopover hung up his stocking.

Tommy Kirby, the cat, went up on the roof of the house and thought and thought. This is what he thought:

"What am I going to do? How can

I play Santa Claus for John Hopover?"

Just then he smelled the baking of cookies in the kitchen. A happy thought came to him; he danced for joy. He stole down to the kitchen door and peeped in and sure enough the cook was making cookies. Then he went in search for a costume. He found a hat with white feathers on it. He grabbed the scissors and cut them off the hat and sewed them into a Santa Claus mask. Then he went into the kitchen and filled his bag with cookies. He crept up to the roof and slid down the chimney.

Flossie Fisher and John Hopover heard and woke.

Tommy Kirby stood upon a stool and filled John Hopover's stocking. John Hopover jumped out of bed and got his stocking and danced for joy.

He said, "I knew old Santa would come, because it snowed."

Age 7 Alma Leonard,
Huntington, Utah.



Age 11. Drawn by Max Allen
548 4th Street,
Idaho Falls, Idaho

Play Safe

Mrs. Brown put on her hat and walked briskly up the path on her way to town to do some shopping.

Little Johnny, who was playing peacefully on the lawn, called out, "Goodbye, mother, hurry back."

How lonesome and quiet it seemed without mother.

Pretty soon the front gate opened and in walked Freddie, a small neighbor boy, from across the way.

"Oh shucks, Johnny, is this all you can do, sit on the lawn and play with sticks? I know a lots better game."

"We have to start a fire then we can play fireman like papa is."

This sounded real interesting to Johnny as he ran into the house and got a handful of matches and started out with Freddie to find a place to play a new game.

A small pile of hay, under a shed, seemed a suitable place to make the fire.

Freddie lit the fire, then the two boys started out to find some hose. By the time they returned the fire was too large for two tiny, little boy firemen, and as Mrs. Brown rushed through the gate it was time to call the real firemen.

Through the efforts of the firemen the fire was soon extinguished and this advice was given to Mrs. Brown, Johnny and Freddie:

"Please attend the exercises of fire prevention week during September 10 to September 17.

Ruby Williams,

Age 13

Grantsville, Utah.

A Queer Calf

"Aunt Mary, you know Uncle Will sold Old Blossom, our cow's calf the

other day, well now she's got another one. Its the prettiest calf I ever saw. Not a bit like other ones."

"Land sakes, child, I never knew Old Blossom had a calf, but if she has I suppose it's the same as others," replied Aunt Mary.

"Come up to the pasture and see then," cried excited Lucy.

"Yes, I'll come but I doubt if I ever get there with my rheumatism, its so bad," grumbled Aunt Mary.

When they got to the pasture Aunt Mary exclaimed in surprise, "My land, it sure does look like a fawn."

"A fawn, a fawn, why where would Blossom get a fawn?" questioned Lucy eagerly.

"I don't know, child, lets get Uncle Will," said Aunt Mary.

When Uncle Will was told he went to the pasture. There stood Old Blossom beside a beautiful fawn. When he went nearer, Blossom moved away. She would trust no one with her new calf. She had strayed away from the other cows the day before and wandered into the forest nearby. There she saw a very queer calf. By its side was some kind of a cow, which was dead. The strange calf took a place in Old Blossom's heart as soon as she saw it. She had just lost her own calf and was willing to have a substitute. When she returned to the pasture, the queer calf came too, amid the curious glances of the other cows.

Uncle Will finally decided to let the fawn stay, and the children and Lucy spent many happy hours with it. It seemed deeply contented with its new mother and playmates.

Mildred Hansen,

Box 195,

Hiawatha, Utah.

Age 14

The Missing Turkey

It lay there on the table,
The gobbler plump and round,
But when 'twas time to cook it,
'Twas nowhere to be found.

We searched all around the kitchen
And through the pantry well,
Asked Kate if she had seen it,
And John and Annie Belle.

And even tiny Mary—
We asked her if she knew
About the missing turkey—
She said, "Why, 'corse I do!

"Poor turkey doesn't feel well,
Because he's lost his head,
I put my nighty on him,
And tucked him in my bed!"

Edna Elizabeth Hoggan,
Age 11. Box 421, Manti, Utah.



THE GROTTO GEYSER, YELLOWSTONE PARK

Photo by Norrine Ricks
Age 14. 218, 2nd So. Rexburg, Idaho

Healed Through Faith

When my Aunt Lydia was about sixteen years old, she was very sick. Everybody thought she was going to die, for she lost the power of speech and couldn't walk or help herself in any way. She seemed to grow worse every day.

At last the Mutual girls decided to fast and pray for her. They called a meeting and all the girls came fasting and with a prayer in their hearts that

their dear, little friend would get well.

Lydia was carried to meeting by the girls and, after singing, the president of the Mutual had them all kneel down and each one prayed for Lydia; then they sang a song and it seemed like angels were in the room, there was such a heavenly feeling.

All at once Lydia, who was so little and frail and looking almost like an angel herself, got upon her feet for the first time in two months and looking up toward heaven she offered one of the most beautiful prayers that was ever uttered.

Her power of speech was returned to her and she walked home two blocks from the meeting house and was well from that day on. All who were at the meeting knew that a wonderful miracle had that day been performed.

This is a true story as my Aunt Lydia lives in Glendale, Utah, and is the mother of nine children.

Lorene Neves.
Age 10. Burlington, Wyoming.

Night

The sun has gone from heaven,
The beautiful day is done.
And quickly out into the blue
The stars come one by one.

The birds have sung their evening
songs
And tucked their heads 'neath their
wing;
The silver moon comes up in the east
And beauty reigns supreme.

While on the earth below
Everything is sweetly sleeping;
Alone o'er the beauty of night
I my watch am keeping.

Eliza Carpenter,
Age 14. Bloomington, Utah.



Drawn by Owen H. Tibbets
Age 16. Box 393, Montpelier, Idaho

Winter

Winter is coming with ice and snow,
The little brooks can hardly flow;
And soon they'll be as hard as brick—
Run get your skates and sleds, quick,
quick!

The snow is falling thick and fast.
The children rush to get their wraps!
Then here comes Santa, Oh boy!
'Cause Santa brings us lots of toys.

Verona Williams,

Box 534,

Vernal, Utah.

Age 9

Christmas Morning

Christmas comes but once a year,
But when it comes it brings good
cheer.

The bells ring out so sweet and clear,
On the Christmas morning.

The streets are lighted with lamps so
bright,

Happy faces tell of the joyous night.
Oh! it is such a lovely sight,
In the Christmas evening.

In every home there are laughs and
shouts

When children, waking, their presents
find out,

And none of them think to sulk or
pout,

On the Christmas morning.

Age 10

Floyd Bowen,

Samaria, Idaho.

Honorable Mention

Donald Andrew, Trenton, Utah
Raymond Bond, Blackfoot, Idaho
Phill Buck, Glenwoodville, Alberta,
Canada







Clorice Chatwin, Jensen, Utah
Mary Esther Davis, Samaria, Idaho.
Debora Flamm, Billings, Montana
Phyllis Flamm, Billings, Montana
Howard Forsyth, Magrath, Alberta,
Canada





Margaret Fox, Springville, Utah
Weston Hafen, Santa Clara, Utah
Frank Haws, Colonia Juarez, Chihuahua, Mexico


Walden W. Lambert, Kamas, Utah
Sanna Larson, Alhambra, California
Melvin Liljenquist, Hyrum, Utah
Phyllis Mabey, Marion, Idaho
Iris Manwaring,
Velma Elda Morse, Samaria, Idaho
Melba Nielson, Metropolis, Nevada
Bernice Peterson, Great Falls, Montana
Lorna Anna Poulson, Richfield, Utah
Dee Powell, Samaria, Idaho
Catherine Price, Samaria, Idaho
John Grant Reed, Rockland, Idaho
Viola Dorothy Reese, Samaria, Idaho
Phyllis Smith, Preston, Idaho
Loretta Wakefield, Ogden, Utah











Queen Bee's Crown.









II
 RIXIE and Bobby Bee were out hunting for Queen Bee's , while  was crying her  out all alone in the corner of the , and all the other  were flying about in the  instead of putting on their























 and  as they should and making . "But where shall we look?" asked .




"Everywhere," said , "and the Flower-children will help us. First we will find sweet Kitty Clover."

So away they went to find sweet Kitty . Kitty had put on her pink  and was sitting on her  in the middle of her million clover  sewing, with her  and her  and her  and her , making a beautiful  out of a silver .

And beside her sat little Mrs. Ladybug in her spotted . "Oh, Kitty," cried Bobby, "Queen Bee has lost her ! Have you seen it anywhere?" "Not I," said .

"But maybe she dropped it under one of my million . Mrs. Ladybug will look for it. She has bright  and can find her way anywhere. Will you look for Queen Bee's , Mrs. Ladybug?"

"Indeed I will," said . So away she went in her spotted  in and out among the million . And Kitty was so excited that she dropped her  and her  and her  and upset her  and away she went after , in and out among the million . But Mrs. Ladybug went so fast that  could not keep up with her and soon she could not see the spotted  at all. "I'm lost! I'm lost!" cried Kitty. Then  ran and found her and brought her back and set her on her  again all safe and sound, and she picked up her  and her  and her  and her  and went to work on her beautiful  made out of a silver . But up popped  in her spotted . "I have looked under all the million ,

"she said, "and Queen Bee's  is not there." "Thank you, Mrs. Ladybug," said . "Buzz, buzz, thank you, Mrs. Ladybug," said . "And where shall we go next to look for Queen Bee's crown?"





The Funny Bone

Obvious

"Are you the man who cut my hair last time?"

"I couldn't be, sir, I've only been here a year."—Walton Messenger.

A Patient Transferee

An elderly lady, climbing on one of our local variety of street cars, handed the conductor a transfer. "This is two days old," he growled.

"I've been waiting patiently," she murmured.—Flamingo.

Not in Heaven

The sick man had just come out of a long delirium.

"Where am I?" he said, feebly, as he felt the loving hands making him comfortable. "Where am I? In heaven?"

"No, dear," cooed his devoted wife. "I am still with you."

Used to It

A lady was entertaining the small son of a friend. "Are you sure you can cut your own meat, Tommie?" she inquired. "Oh, yes, thanks," answered the child politely, "I've often had it as tough as this at home."—The Tattler.

Very Different!

"Remember," said the serious friend, "your country is calling you."

"I know that," replied Senator Sorghum; "but different parts of the country are calling me different things."

—Washington Star.

At Last

He rushed into the room where his wife was sitting.

"My dear," he said, excitedly, "guess what's happened! Intelligence has just reached me—"

"Well, thank Heaven, Harry!" she replied, rushing to embrace him.

—American Legion Weekly.

Sure of a Fresh One

Waiter (observing that something is wrong.) "Shall I get you another egg, sir?"

Diner: "No, never mind. This one will lay it pretty soon."

They Aren't So Dry

"A good chef gets more than a college professor."

"Why shouldn't he? A lot more people take his courses."

In Hookwormville

Tourist: "These people around here are the laziest I ever saw."

Another: "Same way with the animals. Yesterday I saw a dog chasing a rabbit and both were walking."

The Fire Eater

There was a terrible racket in the cafeteria.

"What's all the fuss here?" asked an incoming patron.

"Oh," replied an out-going one, "the fire-eater from the circus was in here and he burned his mouth on the soup."

Back Again

Mrs. Neighbors: "They tell me your son is in the college football eleven?"

Mrs. Malaprop: "Yes, indeed."

Mrs. Neighbors: "Do you know what position he plays?"

Mrs. Malaprop: "Ain't sure, but I think hes' one of the drawbacks."

Presence of Mind

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that were watching the fire, and chaffed them in their apparent excitement. "There was nothing to be excited about," he said. "I took my time about dressing, didn't like the knot in my necktie, so tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "but why didn't you put on your trousers?"

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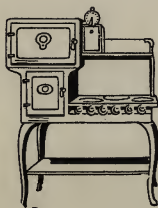
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